

THE  
GOVERNMENT  
OF THE  
THOUGHTS:  
*Robert A. Anderson*  
*my book*  
Prefatory Discourse  
TO THE *Dev*  
GOVERNMENT  
OF THE  
TONGUE,

By the AUTHOR of  
The Whole Duty of Man.

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The Second Edition.

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*The Lord knoweth the Thoughts of the Wise,  
that they are vain, 1 Cor. 3. 20.*

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# THE PREFACE.

**T**HE Government of the Thoughts *was* some Years since designed for the Press, but not till this Opportunity, thought fit to make its Appearance. The Tract indeed, in Point of Justice, must own its Original Theme, to that Most Excellent and Learned Author of The Whole Duty of Man; and had not the Grave and Darkneß deprived us of so great a Luminary, this Treatise would have appeared in perfect Lustre, with all those Embellishments which so Exquisite a Pen could have rendered it.

The main Subject Matter of this Discourse, is to perswade Men to regulate their Inordinate Thoughts and



SEP 13 10 00 AM 1777  
The Preface.

*Affections, that such an unruly Member, as St. James affirms the Tongue to be, may not break out into that Conflagration, as all their Reason cannot easily quench: For out of the Heart proceeds all Evil Thoughts, the Product of bad Actions, which are concomitant to Contumelious Speeches: And indeed I presume we cannot place too strong a Guard on that which appears so formidable an Enemy, and threatens us with so much Violence, which, if not speedily prevented, may in the end prove Destructive.*

*I cannot reasonably expect, that this Product of my Labors should find a Candid Acceptance of all Persons; or like the Manna, accommodate every Palate, especially in this Censorious Age, wherein some approve of nothing but the Minerva's of their own Brain; I wish I could not say many, (like those foolish Heathens) Adore their own Maladies, applauding themselves*



## The Preface.

elves for Benevolent and Prudent,  
by disgusting all that's Good and  
Wholesome, which is indeed a Sym-  
ptom of a disaffected Palate.

I am not ignorant, that a Speaker  
ventureth within the reach of Censure;  
and that a Writer fixes himself to the  
Stake: Yet in hope that some may  
reap Benefit by my Labours, I resolve  
not to be discouraged, if any shall prove  
so malign as to tender Evil to my good  
Intentions, my Labour is with that  
Omnipotency who appointed some cheap  
Sacrifices, that the Poor might serve  
him as well as the Rich, and requi-  
ring principally willing Hearts,  
Exod. 35. 6, 7, &c. And he that pos-  
sess'd not Jewels, Gold, Silver, Silk,  
Purple, or of the like Estimation, might  
produce Skins and Goats-hair, which  
were of inconsiderable Value, but pro-  
ved Acceptable. You who enjoy a  
greater Share of Heavenly Treasures,  
offer of your Fulness; for the Almight-  
ty



## The Preface.

*ty accepteth the poor Widows  
Mites where no more is Expected.*

*And now let us hasten to enter into  
that sacred Way of Charity, which di-  
recteth to Salvation, and persevere in  
that Truth which never Deceiveth,  
nor is Deceived; so that at the last  
we may enter into the Kingdom of  
Glory. To conclude, I shall only add  
what St. Paul said upon his Depar-  
ture, to the Elders of Miletum,  
Acts 20. 32. And now Brethren I  
commend you to God, and to the  
Word of his Grace, which is able  
to build you up, and to give you  
an Inheritance among all them  
which are Sanctified. Read Hap-  
pily, and Practise Diligently, not  
omitting St. Paul's Instructions to  
Timothy, in his Second Epistle,  
2 Chap. ver. 2. Consider what I  
say, and the Lord give you Un-  
derstanding in all Things.*

THE



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THE  
GOVERNMENT  
OF THE  
THOUGHTS.

## CHAP. I.

*Of the Chief Governor, the Soul.*

**T**HERE are diversity of Things, of whose Being we know, whose Quality we know not: All confess we enjoy a Soul which Commandeth, and Restraineth, in us. What a one it is, none can tell. Hence are those many Disputes concerning its *Essence, Seat and Subject*, with the Subordinate Faculties of it. No Person hath thoroughly been acquainted with this secret Governor in Man. Some Philosophers have defined it a *Harmony*: Some a *Divine Vertue, a Particle of the Deity*: Some, the most exile and slender *Air*: Some, a *Blood*: Some, *Heat, or Fire*: Some, *Number*. So innate is Error, that we most Err concerning our own selves.

2. MORE judiciously do they define it, who attest it an *Immortal Spirit, an Incorporeal Substance,*



*stance*, Created by Infusion, and Infused it its Creation, made to the Image of the *Creator*, capable of the light of Understanding, Wisdom, Holiness, Blessedness, and Eternity : So that in its conjunction with the Body, it Animateth, giveth Life, Action, and Motion, (wherein it differeth from an *Angel*) and in its separation from the Body for a time (until it shall be re-united at the Resurrection) it Subsisteth, as the *Angels*, and hath its proper Acts and Apprehensions, as they have: Now, as the Eye beholds the Eye in a Glass; so the Soul discerneth it self by a kind of Reflex.

3. THE Soul is a Divine Guest, sent from Heaven, into these Tabernacles of Clay, to give them Life, and govern them; yet is it neither visible coming nor departing : It is an Immortal Form of Mortality : The Body Decayeth, the Soul doth not, being neither subject to Time nor Age : The Motions thereof are Eternal; it apprehendeth things Present, Absent, Past, and Future; it Deliberateth, Formerth, Directeth, Discourseth, Judgeth, Doubteth, Concludeth : So excellent it is, that *Cicero* the Orator said, God hath not given any thing so Divine to Man; and that there are certain Lineaments thereof more beautiful than of the Body.

4. THE Body is adorned by the Soul, without which, Beauty it self appears Gaskly : And good *Abraham* said, Give me a possession of a Burying-place, that I may Bury my Dead out of my sight, Gen 23. 4. The Soul cannot  
be



be Deformed by any unevenness, discomposure, or disproportion of the Body which it Animateth : As a beautiful Creature is the same in a poor Cottage, as in a magnificent Palace : So is Vertue, which is the Beauty of the Soul. Could we but behold the Soul of a Saint, there's no Embellishment on Earth so Glorious; no Created Beauty here of so Divine a Lustre.

5. THE Soul, tho' now enclosed in Obscurity, (having only some diviner Breathings in the Raptures and Heavenly Contemplations, which sometimes allur'd it up, like *Moses*, to the Mount; or like a *Jacob's Ladder*, ascendeth it into God's Presence) hath some knowledge of its Original by Faith and Joy unspeakable in the apprehension thereof, *1 Pet.* 1. 8. which arresteth the Desire, as appeared in *St. Peter* seeing Christ's Transfiguration, *Matt.* 17. and *St. Paul's* wishing to be Dissolved, was a signal Evidence of our interest in Heaven; therefore our Pusillanimity cannot deter us from it, *Pbli.* 1.

6. HE knoweth whither he shall go who remembreth whence he came : But what shall be the transcendent Beauty of a Devout Soul in its Separation, when it shall be restored to its native Heaven; when it shall be all Illumination, and God shall be *all in all*? Christ's Raiment on the Mount became shining, white as Snow, so as no Fuller on Earth could white them, *Mark* 9. 3. And *Moses Face* when he talked with God, became so Glorious, that *Israel* could not behold it without a Veil,



2 Cor. 3. 13. What then shall our Glory be, when we shall be like *Christ*? 1 Joh. 3. 2.

## CHAP. II.

### *Of the Faculties of the Soul.*

THE Faculties of the Soul are the *Understanding, Will, Memory, Affections,* and *Senses Internal and External.* My purpose being not to enter the List with *Philosophers*, but to direct *Christians*, I shall not further consider these, but what concerns the Practical Part, and right governing the Thoughts of the Heart and Mind, to the Service of God, and our Mortification, and the means of qualifying our selves for it.

2. THE Heart, in Scripture often taken for the principal Seat of the Rational Soul, imparteth any Faculty hereof: The Mind is the Inward Act, the Result and Product of its Reason, and Discourses the Thoughts. The Learned affirm, the Mind is the Fountain of Counsel, and Soul of Life: And again, we understand by the Mind, and live by the Soul. The Mind of Man is sometimes a *Sovereign*, to govern in Vertue and Sanctimony it self; and the Body sometimes a *Tyrant*, and indulging to Vice; which like the Worm bred in the Wood, destroyeth its own Original: It is often misled by tumultuous Passions, Lusts, Vain Desires, and other Perturbations of a discomposed Mind, which unthron'd Reason dangerously gains an Usurpation.



3. A prudent Man, whose Knowledge is his Life, in the light, height, and use thereof, differing him not only from the Brutes, but ignorant Men; doth principally enjoy himself in his Mind and inward Man. There is indeed in humane Possessions, nothing great and excellent, but a magnanimous and good Mind; contemning External Greatness, or Supposed Excellencies, such as Power, Strength, Riches, Beauty, Wit, &c. obvious to Sense in respect of that which is within, apprehensible by the enlightened Understanding.

4. AND certainly the All-wise God, who Created the Affections, ordained them to some excellent end and use in the *Soul*, as *Hand-maids* to Devotion and Religion: Neither would he in our Regeneration, kill, but correct them, by moderating them, where they grow extream; and retrenching them into their own Channels, where they overflow their Banks, like overtank'd Water-Sources, becoming muddy and choaked up with that which they fetch in from without; or reducing them where they are Exorbitant.

5. ALL Extreams are foolish and dangerous: A *Stoical Apathie* is incompatible with a well-composed Mind, as a violent Passion with a Prudent: The dead Calm corrupteth Air and Water, violent Blasts disturb them; the moderate more safely purifie; but the mean is best. Affections are, as it is said of *Caligula*, *There is no better Servant, nor worse Master*; they are good commanded, but mischievous reigning; like *Fire* and *Water*, very necessary, and very destructive.

6. WITH-



6. WITHOUT Love, there can be no acceptable Service; without Anger, no Zeal; without Fear, no co-ercive Power in the Soul; without Hope, no Comfort; which bringeth us to a necessary Consideration of the Hearts Corruption; the vanity and exorbitancy of the Thoughts; and the necessity of their Regulations by some Rules of Practice.

### CHAP. III.

#### *Of the Hearts Corruptions.*

THE Corruptions of the Heart, are, as in the Primitive Age of the World, *Gen. 6. 5. Only evil continually.* The Heart is the Fountain of Sin; and the Evangelist tells us, *Mat. 15. 19.* from thence spring *evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-Witnesses, Blasphemies,* all the Sins of Man. All Iniquity is here forged; as it is written, *Isai. 32. 6. His Heart will work Iniquity; hence words of falshood are conceived and uttered,* *Isai. 59. 13.* Here the kingly Prophet declares is the root of War; *Psal. 55. 21.* And the Royal Preacher acknowledges it the seat of *Mischief,* *Prov. 6. 18. Error, Frowardness,* and that *Obdurateness,* which excludeth all capacity of hearing God's Word and Judgments, which should lead us to Repentance whereby we may be healed, *Psal. 95. 10. Prov. 11. 20.*

2. THE Heart is deceitful above all things; who can know it? *Jer. 17. 9. There lodgeth Hypocrisie,*



poctisfe, *Jer. 3. 10.* and many secret Sins; like that unseen Multitude, which range through the Paths of the Deeps, such are the dark Counsels of the Heart of Man, which *Solomon* informs us, *Prov. 20. 5.* Nor is this the Condition of some few, but the secret Corruption of all natural Men; nor are the Regenerate absolutely freed from these Pollutions, being yet partly Flesh: We have *St. Paul's* word for it, *Gal. 5. 17.* *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.*

3. THE danger hereof fully appears, that these are the Seeds of every Sin, and fomenters thereof; yea, that which obstructeth Faith and Repentance; for as the Physicians affirm, if there be a fault in the first Concoction, there will follow the like in the rest; so it is here, the Hearts Sickness is derived to the Tongue, and all the Actions of Man: *It is a People, saith the Lord, that do err in their Hearts, and they have not known my ways, Psal. 95. 10.* As the Eye is deceived through a False Medium; so is the Mind through the Cloud of False Opinion: And the Wise Man tells us, *Prov. 24. 9.* *That the thought of foolishness is Sin,* into which they must needs run, says the Psalmist, *Who set not their Heart aright, and whose Spirit is not stedfast with God, Psal. 78. 8.*

4. THE Almighty searcheth the Secrets of all Hearts, and will at the Great Audit, make all the Thoughts thereof manifest: God requir-  
eth the Heart, says *Solomon*, *Prov. 23. 26.* And

David



## 8 *The Government of the Thoughts.*

David tells you, *If a Man regard Iniquity in his Heart, the Lord will not hear him*, Psal. 66. 18. and *Wisdom* exprestes, Prov. 16. 5. *That the thoughts of the Wicked are an abomination to the Lord*; and they who have Wicked Thoughts run swiftly to Iniquity; and Destruction is in their Paths, *Isai.* 59. 7. In the Corruption of the Heart, the very *fibres* and remainders of Sins reviving root, *Satan's* Venom remaineth: The *Hydra's* ever-growing Heads, which (when occasions and ability so fail, that the impious cannot serve the Devil in External Actions) will shew its Venom in their will to Sin.

5. IN the next place, it is a very difficult thing rightly to compose the Thoughts, in respect of the Hearts unfathomed Deceitfulness, and the Mind's unlimited Agility; in these depths of quick-shifting Thoughts, Sin easily hideth it self: External Sins in Words or Works, are (like the Plague of *Leprosie*, *Levit.* 13. 12. 13. *broken all abroad, and covering all the Skin*) nearer the Cure, and by so much the more easily amended, or overcome, by how much more evident they are, not only to others, but also to our selves.

6. THE Sins of the Heart are harder to be Cured, the more secret, and invisibly they are Committed: The Thoughts are more securely Extravagant, Negligent and Presuming, by how much less they are Obvious, to any Pretender, or Censurer without: And where the Heart is smitten with some awful fear of God, and resolution to repent, maketh Inquest after Sin; *that*  
which



which is in Word, or Action, is more easily and frequently found : But the Sin of the Mind, like *Jonathan* and *Abimaaz* at *Baburim*, is let down into the depth of the Heart, whose secret Enemies are like those *Ligurian* Mountainers, whom the *Roman's* chased, more hardly found, than vanquished. Moreover, Man's innate Self-Love, and natural Complacency, makes him unapt and loth to condemn himself, in any thing wherein he conjectures others cannot.

.7. LASTLY, The restless machination of *Satan* is to suggest Self-delusions, as he doth Temptations to Sin, whereby his Baits may be swallowed. His policy is to keep the Heart for his Retreat; and if any reproof happily chase away Prophaneness, Anger, Obscenity, or Calumny out of the Tongue, or Adultery, Theft, Murther, or the like, from the outward Man; yet if he can but foment and maintain any of these in the impure Heart, he will find opportunity and diabolical Suggestions, to make an Eruption: Or if not, he knoweth where he has Possession, be the Words and Actions never so well framed, that God hath no part there, which brings me to the next Consideration.



## C H A P. IV.

*The Necessity of Governing our Thoughts.*

THERE is great Necessity of Regulating our Thoughts and Heart, without which, as the Prophet says, *Isa. 29. 13. It is in vain to draw near to God with our Lips.* And the Art of Governing the Affections and Thoughts, must be performed by Wisdom and Integrity. Wisdom is as a Mistress to Tumultuous Servants, at whose Presence the most Disorderly are suddenly Composed and Silenced. An understanding Heart is the inward illumination of the Soul, which God beholds; without which, all External Appearances of Sanctity make formal Hypocrites no better than *Egyptian Temples*, grave and decent outwardly, but within, very ridiculous; setting up for Gods, Apes, Serpents, Cats and Crocodiles.

2. *S O L O M O N*, to whom God granted a free choice of any thing he would request, desired, *an Understanding Heart*, *1 Kings 3. 5, 9, 12.* This was more estimable to him than Riches, or Life; and he whom God was pleased to make the Wisest of Men, of all the Holy Pen-men, gave most Precepts concerning the Heart and Mind; and we are commanded for our further directions, to search the Scriptures, which as the *Apostle* tells us, are only able to make us wise to Salvation, *2 Tim. 3. 15.* And *St. James* requires us to ask Wisdom of God, that giveth to all Men liberally, and Upbraideth



*Upbraideth not*, James 1. 5. *He that trusteth in his own Heart, is a Fool*, Prov. 28. 26. Again, the Wise Man like a true Prognostick, tells you, *That the Heart of the Sons of Men is full of Evil, and Madnes is in their Heart while they live*, Eccl. 9. 3. Unhappy is he who goeth on perversly in the way of his own Heart, or walks contrary to the Apostle's Rule, 1 Cor. 3. 19. *pursuing the Wisdom of this World, which is Foolishness with God.*

3. WE must so compose our Hearts, that they may be upright and sincere in the sight of God. Without this, our best Actions, as Prayer, Hearing, Repentance, Alms, and whatever else we do, is worth nothing. O Jerusalem, *saith the Lord, wash thy Heart from Wickedness, that thou mayest be Saved: How long shall thy vain Thoughts lodge in thee?* Jer. 4. 14. It is but folly to labour the Cure in the outward part, while the Contagion and Venom of Sin invades the inward; or to wash the Eyes with Flouds of Tears, where *the Sin of Judah is written with a Pen of Iron, and graven with the point of a Diamond, upon the Table of the Heart*, Jer. 17. 1.

4. THE Psalmist tells us, Psal. 84. 5. *Blessed are they in whose Heart are the Ways of God: And that, He is good unto such as are of a clean Heart*, Psal. 73. 1. And the Prophet tells you, Jer. 29. 13. *They shall find him, who seek him with all their Heart. And they that know Righteousness, have the Law of God in their Heart*, Isa. 51. 7. And Psal. 37. 31. *Their Steps shall not slide; they delight to do God's Will,*



*Will, Psal. 40. 8. And Psal. 119. 11. They hide up the Law of God in their Heart, that they might not sin against him: The Knowledge of God is pleasant unto their Soul, Prov. 2. 10. And Prov. 3. 2. They shall have length of Days and Peace; and when they go, it shall lead them; when they sleep, it shall keep them; when they wake, it shall talk with them, Prov. 6. 22. It is a Lamp and Light to direct them in the Ways of Life, to preserve them from Sin.*

5. NOW, however the Ways of an Hypocrite may seem clean in his own Eyes, yet seeing the God of Justice *Weigheth the Spirits, Prov. 16. 2.* it highly concerneth every Man to look to the ordering of this inward House, that it may be a clean Temple, for God's Spirit to dwell in; without whose Guidance, Man runs to Destruction, both Body and Soul. If we govern our Thoughts aright, we have our Conversation in Heaven, we walk with God: And in our many dangerous Sickneses of Mind, sundry Distempers, and Perturbations of fluctuant Thoughts, the wearied Soul shall ever have recourse unto this *Ark* for Rest.

6. THERE are troublesom Errors of Sick Minds, which see false Comforts instead of true. There is Anxiety, Impatience and Grief which devoureth the Heart: There is the Fire of Anger to inflame, Envy and Malice to transport; vain Hopes and Fears, whose vicissitudes do miserably afflict the disquiet Mind. There are many Perturbations, which if not prudently managed, will master Reason, and violently



violently carry Men into the most dangerous Precipices, from whence they cannot, when they would, retrieve themselves: All which, to a wise and good Man, shall prove but Exercises to make his Victory over his own Passions more Glorious.

7. **NOR** is he less Honourable who is Victor over himself, than he that conquereth others. The great Conquerors of Kingdoms have been overcome of their own Affections; whereby they have foolishly eclipsed all the Glory of their Victories. The Strong may vanquish others; but only the Good can overcome themselves. I shall conclude with the Saying of a Pious Man; I had rather overcome my own Mind, than all my Enemies; and I would I were secure of my Self: All the Powers of Hell cannot overcome me, nor make me unhappy, if my own Affections betray me not.

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C H A P. V.

*Rules of Practice*

**F**OR the right composure of Mind and Thoughts, it is very requisite to consider those Rules of Practice which concern the same in general, and then that which appertaineth to some particular Passions of the Mind. First, Have a care of thy Soul, as thy greatest Interest, and that which surpasseth all things in the World: Next have a care of thy Mind;



Mind; which, if well compos'd, is prudently Content in every Estate, without which Even Temper, nothing can prove good, or comfortable. What is Strength? Sicknes may anticipate, but Age must bow down to the Grave. What is Beauty? Why those Flowers quickly fade, and many times become the Snare and Destruction of foolish and unhappy Owners.

2. WHAT are Honors, where a qualification of Mind is wanting to manage them? Those *Phaetons* precipitate themselves, and set the World on fire. What are Riches without a Mind well qualifi'd, but Snares, and easie Ways to Hell? All things duly weigh'd, to a prudent Mind, which can limit it self within the desires of Necessaries, a little is enough; but to an ambitious Mind, nothing can satisfy. *Alexander* had a monstrous Mind when he was grieved, that there was but one World for him to Conquer. 'Tis the Mind that maketh truly Rich or Poor: That, contented in every Estate, aboundeth in its own Happiness; but discontented, can be blessed in none.

3. THE way to gain Riches, is not so much by adding to an Estate, as by depriving the Mind of that foolish desire of having Superfluity beyond use. Temporal Riches are but a Burden to him, who hath truly placed his Affections on Heaven, *Where neither Moth nor Rust doth corrupt, and where Thieves do not break through and steal*, Matth. 6. 20. That which must once be lost, is nothing worth; which Consideration possibly made *Stilpo* answer like a *Philosopher*, who when *Demetrius* had



had taken *Mege*ra, and out of a noble Care to give him Protection from Plundering, asked him if the Soldiers had taken ought from him, he answered, *No; for, said he, I saw no Man that would take any Knowledge or Learning from me.*

4. THE Mind is Sacred, and out of the reach of violent Hands; so that to make thee happy, which is the scope of a prudent Desire, the way is not to labour so much, and disquiet thy self in things External; but to compose thy Mind aright, to value and make a good Use of what thou hast; to get true Wisdom and Understanding, and well-ordered Affections, quietly to endure Want, or enjoy Plenty: In which there is not only an admirable Skill and strength of Mind requisite, but also an holy Habit. No Precepts can suddenly make a Man practically wise, or good; which must make us resolve quickly to study this Divine *Philosophy*: And indeed, Experience here discovereth a marvellous Stupor, and Incogitancy of most Men. In any bodily Disaffection, we speedily consult the Physician, but in our Soul's Distempers, we not only delay our seeking help, but are too often impatient of offered Remedies. That which thou designest to do well, speedily put in practice.

5. SOLOMON's Advice is, *Prov. 4. 23. To keep thine Heart with all diligence; for out of it are the issues of Life.* Many think it enough to keep their Tongues and their Hands. But it highly concerneth all *Christians* to keep their Hearts from *Satan's* Snares; there he beginneth all his Stratagems, which afterwards break out into



into Words and Actions. It is true, that bare Suggestions without any delight, or consent of our own, are no more our Sins, than any Robbery or Murder committed without our Consent or Knowledge: But except we are vigilant over our Thoughts, and carefully stand upon our guard, *Satan's* deluding Influences will create a Delight, and excite in us a Consent and Concession to them: Therefore the Counsel of the Wise Man is this, *Prov. 7. 25. Let not thine Heart decline to her Ways, go not astray in her Paths.*

6. CHECK the first beginnings of Sin in thy Thoughts, use them roughly at the Door, and think of the Prophet *Elisha's* Saying, *2 Kings 6. 33. Is not the sound of their Master's Feet behind them?* We must there chiefly observe and extinguish Sin, where 'tis born, and quench the Sparks, before they break out into masterless Flames. We must crush the *Cockatrice* in the Egg, before it proves a fiery flying Serpent. We neglect not the biting of a Serpent, but presently seek remedy to keep the Venom from the Heart: With how much more care and diligence should we look to the biting of the *Old Dragon*, *Rev. 12. 9.* who is able, if a little neglected, to kill Body and Soul? Of evil Seeds, spring evil Plants. *Murder* from *Revenge* in the Heart; *Adultery* from *Lust* unextinguish'd there; and God justly castigateth Evil Intentions, though they do not always break forth into Actions.

7. KEEP a good Conscience, and put on Sanctity. The Wicked meditate on Evil; and the Prophet *Esay* affirms, *chap. 59. 7. That their Thoughts*



*Thoughts are Thoughts of Iniquity; Wasting and Destruction are in their paths.* As our Actions follow our Thoughts, so do they leave Impressions in them, which prove occasions of their further Operation; and Solomon tells you, *Prov. 12. 5. That the Thoughts of the Righteous are right; but the Counsels of the Wicked are deceit.* Love good Thoughts, and thou shalt be furnished with them; as Flowers spring out of Buds, so good Desires flow from Celestial Thoughts. We often think of those we love, and are ambitious of their Acquaintance. Think often of God, for his Love will cause thee to detest all Thoughts of Evil, and will hinder the Approaches of that old malicious Serpent to thy Heart.

8. FIX thy Thoughts on something certain. The Heart is a Spiritual *Labyrinth*, in whose perplexed turnings we often lose our selves; and the best fruits of idle and extravagant Fancies, are but as the Eyes, continually rouling up and down, seeing nothing intently, but a wandring Mind. It is a signal Token of a composed Mind, if it can contain it self, and not launch out into those vain *Evagations* and wandring Thoughts: From whence waking, as out of some feverish Dream, after much thinking, we can give our selves no true Account, what the Mind has busied it self about; but that in long thinking, we thought on nothing to the Purpose.

9. THE Mind is Man's most active Faculty: In a Moment, with the flight of a Thought, it mounts from Earth to Heaven,  
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and back again from Age to Age; from Present to Future: Like Lightning, it shoots from East to West, vanishing in the Appearance. It is not a little skill to arrest it so, as that we may say with *David*, *Psal. 108. 1. My Heart is fixed; O God, my Heart is fixed.* Without this we can neither Hear, nor Pray, otherwise than prophane Hypocrites, provoking God's Anger, by drawing near him with their Lips, when their Hearts are far from thinking on him.

10. SEEK Peace with God through Faith in *Christ*; for therein consists the true Composure and happy Rest of the Mind. The Prophet tells you, *Isa. 57. 21. There's no Peace to the Wicked*; neither is there any true Rest out of *Christ Jesus*. Sin is the distemper and disquiet of the Soul. Until that *Jonah* be cast over-board, we can never appease the Surges of a troubled Mind. This thou may'st seek by hearty Sorrow for thy Sins; this restraining Acrimony shall heal the Fountains, that Death and Barrenness may no more fluctuate from the Mind into thy Words and Actions. 'Tis a good Symptom of Recovery when the Disease changeth Place: So when we are pleased with Repentance, who were wont to please ourselves with Sin, 'tis a Token that Sin declineth in us.

11. BY *Committing thy works unto the Lord, thy thoughts shall be Established*, *Prov. 16. 3.* and by filling thy Soul with such happy thoughts, as constant Meditation, or God's Word will furnish thee: And *Wisdom*, as a  
Monitor



Monitor advises thee, *Ecclus 6. 37. Let thy mind be upon the Ordinances of the Lord, and meditate continually on his Commandments; he shall establish thine Heart, and give thee Wisdom at thine own desire.* Overcome thine own Mind, and in every thing as much as possibly thou canst, subject it to right Reason, and let not Affection or Passion master it.

12. SET thy Mind ever upon some good, to prevent the rising of evil Thoughts, that the Tempter may never find thee at leisure to entertain him. The Mind is naturally active and prone to Thoughts: Even when thou lyeest Dormant it hath its Motions. Employ it then in some Business, it cannot be Idle. As the Earth neglected, for want of Culture, bringeth forth noisom Weeds; so will the Mind evil and vain extravagant Thoughts, if it be not duly Cultivated. Often the light of Reason is Eclipsed, by the mischievous interposition of vicious Thoughts: Yet perplex not thy Mind with too much, or too weighty Affairs: Proportion thy Undertakings to thy Strength: The Mind requireth some intermissions and rest, which otherwise, like the Fields, with perpetual Bearing, will grow fruitless. The Unbalanced Ship is easily Overset with every Gust of Wind: And too much Burthen Sinketh her.

13. THERE is an Ark of God's secret Counsel, which our Thoughts must not pry into. There are also admirable Mysteries, from whence God calleth out of the Fiery Bush, *Exod. 3. 2, 5. Come not nigh hither, put off thy*



*Shoes from off thy Feet, &c.* Resign thy Thoughts to God's Immenſity : It is enough to believe his Truth, tho' thou canſt not examine his incomprehenſible Secrets. If thou wilt play with theſe Flames, thou wilt burn thy Wings : God hath revealed ſufficiently enough to make thee Happy : Ambition of knowing more, deſtroyed Mankind.

14. COMMUNE with thine own Heart concerning that, which may advantageouſly make thee Happy. Divine Soliloquies are Heavenly Raptures and the Soul's Prepoſſeſſion of that Bleſſedneſs. Inure thy Heart to ponder on good and heavenly things; and ſuch will thy Thoughts, Words and Actions be. *The Heart of the Wiſe teacheth his Mouth*, ſays Solomon, Prov. 16. 23. Custom grows habitual; therefore alſo the Wiſe Man ſaith, *Wiſdom reſteth in the Heart of him that hath Underſtanding*, Prov. 14. 32. If the Wicked, the worſt of Fools, have any Notion thereof, it can no more reſt with them, than Lightning in the Air.

15. TAKE the Prophet's Advice, Jer. 17. 10. To ſet God ever before thee, as a *Searcher of Hearts* : And that which thou wouldſt deteſt to ſpeak before others, abhor to think with thy ſelf. Thoughts are the Words of the Heart, which God heareth; who therefore ſaith, Matt. 9. 4. *Wherefore think you evil in your Hearts?* And Solomon gives us this Charge, Eccleſ. 10. 20. *Curſe not the King, no not in thy Thought.* Thou muſt be pure in Heart, if ever thou meaneſt to ſee God. Let

not



## Chap. VI. *Affections of Love and Delight.* 21

not thy Heart dissent from thy Tongue; neither desire to appear more holy than thou art, if thou intendest to please him who is Omniscent.

16. **P R A Y** and beseech the Lord with the earnest Supplication of the Psalmist, *to create a clean Heart, and to renew a right Spirit within thee*, Psal. 51. 10. *To encline thine Heart unto his Testimonies*, Psal. 119. 36. Then pray with the Prophet, *Jer. 24. 7. That God would give thee a Heart to know him*: To prepare thy Heart that thou may'st truly fear him, meditate on him, and love him above all: And that he who cast out the tumultuous Rabble from *Jairus's* House, would also be pleased to cast out of thy Soul and Mind, all those Thoughts which offend him, or hinder the raising up thy Soul to the Life of Grace here, whereby it may be fit for the Life of Glory hereafter.

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### C H A P. VI.

#### *Of the Affections of Love and Delight.*

**F**OR the right governing the Thoughts arising from some particular Affections, or Passions, which usually discompose and render the Mind less apt for the Service of God, and less comfortable to our selves, we must ever have in mind the General Rule before laid down, that extream and violent Passions of any kind, are Distempers of the Soul, which at  
best



best befool a man, if not, as *Hypocrates* thinketh, maketh him Lunatick; they are like a Deluge, which rather overflow and drown, than refresh the mind; they are like an enraged Sea, full of hazard; they disturb the Intellectuals, and distract the Will. Behold, how all things in troubled Waters, seem wreathed, and disordered, which in the still are clearly seen: So is it here: The calm Affections are more fit for God's Service, and our own.

2. LOVE and Delight, are great Actors in this present Life; and every Man hath some share in them. Now our main skill is to fix 'em on right Objects, as God, *Psal.* 37. and upon heavenly Things, as *St. Paul* directs us, *Col.* 3.1. By this means we cannot fall into any Excess, but shall be undoubtedly happy; that we pervert not the Order, we must not delight in, or love any Object but God; let him be our first and chief Love and Delight, and we shall have Felicity in all that is subordinate.

3. LET no inferiour Love or Delight allure us away from him who is perfect Love. Tho' there is a time, place, and measure for Secular Delights, so far as they are subordinate to God's Will, which may make us fit for his Service, and administer occasion of Expressions of Thankfulness to him: But if on the contrary, they prove hurtful to us, if God loves us, he would take that away from us, which else would wean us from him. A necessary Rule for them to consider, who too impatiently bear the loss of that they so much loved or delighted in.



4. LET us neither love nor delight in any Temporal things, otherwise than to hold it with a loose Hand; and let us follow the Apostle's Advice, 1 Cor. 7. 31. *To use this World as not abusing it; for the fashion of this World passeth away.* And St. John commands us in his First Epistle, chap. 2. 15. That we should not love the World, nor the things that are in the World. We must be contented to part with all, when God in his good Pleasure sees convenient. It was Job's Resolution, chap. 1. 21. *The Lord gave, and the Lord hath taken away, and blessed be the Name of the Lord.*

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## C H A P. VII.

## Of Joy.

CONCERNING Joy, Rejoicing and Mirth, the Rules are, That God would not have us disconsolate, but to *rejoice* and be cheerful in him *evermore*, 1 Thess. 5. 16. Melancholly Dejectedness, worldly Sorrow, bitterness of Spirit, and secret Repining against God's Providence, are dangerous Symptoms of Incredulity: For if, as the Apostle says, Rom. 5. 1. *Being justified by Faith, we have peace of Conscience, and cheerful access to God through Christ;* there will be Joy in the Holy Ghost: We shall rejoice in Hope, and glory in our Tribulations, being assured of a blessed Issue thereof.



2. JOY and rejoicing in God, in things Divine and Spiritual we are secure and happy. The End of Temporal Rejoicing, is many times clouded in sudden and unexpected Sorrows. Such was *Belshazzar's Feast* with a thousand of his Princes, Dan. 5. 1, 5, 6. The Scene of Joy was chang'd into sudden Astonishment, at the sight of that dreadful Hand which decyphered his Doom upon the Palace Wall. Secular Joy entertaineth deluded Men, as that old lying Prophet of *Bethel* did the Man of God, first feeding, then afflicting with the sad intimation of ensuing Destruction, 1 Kings 13. 11, 22. Acquaint thy self with true good, that thou may'st rejoice securely. They most delight in Secular things, who are ignorant of Eternal.

3. LET not thy Heart be too much transported with Secular Joy; they that superabound in Mirth and Joy in Prosperity, are too much cast down and dejected in Adversity: For both Extreams proceed from impotency of Mind. In every Exultation look with a thankful Heart on the Lord that gave it, and with a prudent Heart on that which may quickly change this Scene of Mirth into Heaviness. Taste thy Joy as the *Israelites* did their Passover, with bitter Herbs, and prepared to be gone, *Exod.* 12. 8. Let the thoughts of Sorrow season all thy Mirth, lest a sudden Surprizal astonish and vanquish thee: For foreseen Dangers least prejudice the Wife.

4. KEEP Innocency, and a good Conscience: These shall Comfort thee, as *Lamech* said of



of his Son *Noah*, Gen. 5. 29. The Wise Man tells you, Prov. 15. 15. *All the days of the afflicted are Evil; but he that is of a Merry heart, that is, a good Conscience, hath a continual Feast.* Wicked Mirth, Sardonick Laughter, and Foolish Jestings, as they demonstrate much Levity, so do they Dangerous Uncomposedness, Vanity and weakness of Mind. In such Laughter, the heart is sorrowful, says Solomon, Prov. 14. 13. *And the end of that mirth is heaviness:* And Eccl. 2. 1. *Behold, this also is Vanity.* Again, *The heart of the wise is in the House of Mourning: But the Heart of Fools is in the House of Mirth,* Eccl. 7. 4.

5. WE read that *Christ* wept over *Jerusalem*, Luke 19. 41. and over *Lazarus*, John 11. 35. But we never read of his Laughter: 'Tis a rare Government of the Mind to have Mirth seasoned with Wisdom, wherein a prudent Cheerfulness commendeth Mirth, well regulated in an holy thankful use of that we enjoy, as the best of things, meerly Secular: To imitate the Austerity of *Cato*, or the Sullenness of *Crassus*, who is reported to have Laughed but once in his Life; or to be an Ever-weeping *Heraclite*, or an Ever-laughing *Democritus*, is to launch out into vain and unsafe Extreame. Indeed, of the two, Tears are to be preferred before excessive Laughter, for too much Mirth is a Symptom of Folly, which Fluctuates from the Heart, and a true Signet of Forgetfulness, or ignorance of this mutable Life.

6. AND indeed Voluptuousness is Satan's Hook which produces to Destruction; it is the

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Mother



Mother of Sin, and the Nurse of the never-dying Worm: And as Oyl killeth *Insects*, but Vinegar restores them; so Joy and Pleasure destroy incautious Sinners; but sharp Afflictions safely Cure them: So that they at last arrive to that apprehensive Sense of Understanding, That it is good for them to be Afflicted, Psal. 119. 71. Never rejoice at another's Affliction, for it is Odious to the Almighty, and seldom evadeth such Revenge, as pointeth out the Sin.

7. IT is a Maxim of Wisdom to weigh the Joy, which will prove an excellent Gage for thy Heart: For the Prophet *Jeremy* tells you, Chap. 17. 9. That, *The Heart is deceitful above all things, and desperately wicked; who can know it?* If thou rejoicest in Evil, thy Heart must be agreeable to it; but if thou delightest in Goodness, then a Secret Power and Spirit of Sanctity ruleth in thee. Observe in Musical Instruments, how some Strings sound at the moving of others, and accord very harmoniously: So it is with the Strings of thy Heart, which internally Assenteth to any wicked external Action. The Uncircumcised Heart rejoiceth at that Obscenity that vexed Righteous Lot: The Holy are cheerful and glad, like the Wise Merchant, *Matt. 13. 44, 45, 56.* Who when they find the Treasure of God's inestimable Mercy opened to them, go away rejoicing with that happy Convert, *Acts 8. 39.* While he that hath no interest therein, sitteth numbering the Minutes, and thinking every Divine Exercise long; goeth away either as *Ahab*,



*bab*, with Indignation, or with Sorrow, like the Rich Young Man in the Gospel, *Matt. 19. 22.*

8. DANGEROUS Perturbations of the Mind, are in the Dominion of Sorrows; and there is as much occasion of Prudent Rules to be used, as of a Rudder in a Storm. In every affliction examine well thy Heart for the Cause; *Wherefore is the living man sorrowful?* Man suffereth for his Sin. *Let us search and try our ways, and turn again unto the Lord,* Lam. 3. 39, 40. It is a vain attempt, and a high presumption, to seek for any Relief from Affliction; but by this means all other Lenitives are as Draughts of Cold Water in a Hectick Fire; it is more inflaming, like David's Harp to a moody Saul, where the vexing Spirit returneth with greater Violence.

9. PLACE thy Sorrow upon Sin, which is the right Object: It is the vulgar Error and Danger of many, to be dejected for that loss, which indeed cannot prejudice their Bodies; but take a delight in Sin, which woundeth the Soul, and may make them for ever Unhappy. We many times grieve for that which should occasion us to Rejoice. And St. Paul tells us, *Rom. 8. 26. That all things work together for good; and whom the Lord loveth, he chasteneth,* Heb. 12. 6. Next, let us consider the comfortable effects of God's Chastisements; *It yieldeth the peaceable Fruit of Righteousness, unto them which are Exercised thereby,* Heb. 12. 11. We are impatient, and roar out as Men under the hands of a skilful Chirurgeon, when he exerci-



cureth the Lancet or Cautery to Cure us. It was David's Complaint, who said, *I have roared by reason of the disquietness of my Heart*, Psal. 38. 8. Yet in the issue confessed, *It is good for me that I have been afflicted*; and declares this Experience, *Before I was afflicted, I went astray, but now have I kept thy Word*; Psal. 119. 67, 71.

10. GIVE not thy Heart over to excessive Sorrow; for there is a worldly Sorrow to Death; and a Sorrow to Repentance *not to be Repented of*; 3. Cor. 7. 10. Exorbitant Grief is like the immoderate overflowing of Nilus; a presager of dangerous Sterility. Stand ready prepared for sharp Encounters. Ships are built to endure Storms and raging Seas. And prudent Minds are composed to endure and make good use of Sorrows. Let every Distress awaken thy Mind to thy Redeemer: And then Afflictions will appear like that Rain which fell on the Ark; the more it poured down, the more that was lifted up, and saved from the fury of the Waves: Or like *Moses Rod*, to open a way through the briny Floods; to our promised Rest, *Exod. 14. 21, 22*.

CHAP.



C H A P. VIII.

*Of Anger and Malice.*

**A**NGER is an Appetite of punishing any Injuries Received, or Conceived: The Product is Malice, which is inveterate Anger: The Fruit of it is Revenge, or at least a well-wilhet to it; but being weak it becomes vain: The Accomplishes are Hatred and Envy; which shews an abhorrency to any thing which displeases our querulous Palate; for we think every thing, tho' good, and never so well performed, to be evil, because we may have an Antipathy to the Party that transacts them.

2. **A**NGER is an Amarulency, embittering the Soul: A turbulent Passion, an usurped Power, deposing the Sovereignty of right Reason: It is a Spiritual Infernal Fire, the Souls Tyrant, the Seed of Malice, and an Enemy to Good Counsel. Its Rage is a Precursor of Destruction, Ruin, and Desolation; a Companion of Misery, and the Souls Precipice: This Affection is of so high a Concernment, that some have writ whole Tracts upon this Subject: But my design in this Treatise, is only to consider the Government of the Mind and Thought in relation to the Service of God: With some Rules of practice for the better performance of it.

3. **T**HERE is an impious and foolish Anger; whereof Christ said, *Matt. 5. 22. Who so*  
ever



*ever is angry with his Brother without a cause, shall be in danger of the judgment: And St. Paul advises us, Col. 3. 8. with this friendly Exhortation, But now put off all these, Anger, Wrath, Malice, &c. And the Wise Man Philosophically informs you, That a stone is heavy, and the sand weighty; but a Fool's Wrath is heavier than both. And he gives you further notice, that wrath is cruel, and anger outrageous, Prov. 27. 3, 4. An Example of which we have in Gen. 4. 5. When Cain committed that Fratricide upon Abel: Furthermore, Solomon the chief Anatomizer of Anger, and Dissector of that Passion, affirms, that an angry man stirreth up strife, and a foolish man aboundeth in transgressions; Prov. 29. 22. And Eliphaz the Temanite, when he reprov'd Job for Cursing the day of his Birth, admonish'd him in this Phrase, that Wrath killeth the foolish man, and Envy slayeth the silly one.*

4. THERE is a good Anger, such as was in Moses, Exod. 16. 20. Phinehas, Numb. 25. 7. And Nehemiah, Nehem. 5. 6. Without which there can be no Zeal; For Stoical Apathie agreeth not with true Religion: Observe what a Bee is without his Sting, nothing but a Drone; even such is man which cannot, or will not be angry. Some Anger is necessary, which the Holy Spirit mentions, Ephes. 4. 26. *Be ye angry, and sin not; let not the Sun go down upon your wrath.* There is such use of this Soul's Fire, that the inward Man cannot subsist without it. But the Skill is how to reduce it to practice: It must be as the Celestial Fire, wherewith



wherewith the Sacrifice was to be offered, which we may discern by these Three Distinctions : First, it is incensed only against Sin, and that which any way displeaseth God, and Obstructeth his Service. Secondly, it launceth out only upon some particular Causes and Occasions, but not Unadvisedly. Thirdly, It goeth, like that *Burning Lamp* between the pieces of *Abraham's* divided Sacrifice, *Gen. 15. 17.* That is, between the Person and the Offence, proportionably loving the one, and hating the other : This being without Gall and Bitterness, but zealous in opposition to Evil : For it is Sin not to be angry with Sin.

5. THIS Affection is an Excellent Subservant to the Mind, exciting the Faculties; it is *Fortitudes* Incentive, and Zeals Natural heat; it is Modesties Centinel, and Temperances Guardian: And doth by an Excellent Allay of Pleasure, Contract the Dilated Heart and Mind, with some unpleasing but profitable Austerities; which otherwise, would be exposed to dangerous and wicked Temptations.



## C H A P. IX.

*Rules of Practice, concerning Anger and Malice.*

**I**N every Apprehension of Injury, look up to God, and say with *David* when *Shimei* cursed him, *Let him curse, for the Lord hath bidden him*, 2 Sam. 16. 11. Consider if thou hast not offended thy Maker, and provoked him to Excite Enemies against thee; if upon thy Inquest thou findest out the Sin thou standest guilty of; hasten and make thy Peace betimes with him. Think not thy self Competent for greater Matters, and all others inferior to thee: That Pride is like Tinder in the Heart, where every Spark is apt to foment Indignation, and kindle Anger's Fire. Be ever composed rather to bear an Injury, than to retaliate it. Indeed it is grievous to suffer; but it is dangerous to requite it: Seeing God saith, *Vengeance is mine*, Deut. 32. 35.

2. MAKE a right use of all Injuries: Let them be as so many Exercises to thy Wisdom, Meekness and Patience; and then thine Enemy shall study to be thy Friend: So that thou may'st express that with Verity, which *Demosthenes* affirmed but Ironically, at his Sentence of Banishment: Thy Enemies are so Courteous, that it is a very hard Task to find any where so good Friends. Be angry with Evil, and imitate the Example of *Moses* the meekest Man, who was so provoked with the Idolaters, that he expos-



many of them to the Sword, *Exod. 32. 19. Basil* fitly compar'd this Anger to a Dog which barks at Strangers, chafes away Wolves, and other Instruments of Evil; but forgets not to fawn on his Master.

3. SUFFER not Anger to be of a long Duration, lest it engender into Malice; but take *St. Paul's* Advice, *Eph. 4. 26. Let not the Sun go down upon your Wrath, neither give place to the Devil.* As he must do, who sleeps with his Anger, which indeed is the Devil's Anvil on which he forgeth his Mischiefs. When we compose our Bodies to rest, we commonly secure our Fire from doing any harm; and why should we be so negligent of that Precious Part, the Soul, as to sleep with this Fire of Hell in our Bosoms? We are ignorant, when we close our Eyes, whether we shall ever open 'em in this World, or have any time to agree with our Adversary, before we appear at the Great Tribunal.

4. ACT nothing in furious Anger; but endeavour to allay it. A prudent Man will not put to Sea in a Storm, but will wait in expectation of Fair Weather: So in Anger we must expect Calm Affections, before we can act any thing prudently: We have a frequent Proverb, and not unfit here to be used, that, *a hasty Man can never want Wo*: And *Solomon* furnishes us with many, pertinent to our Purpose, *Eccles. 7. 9. Be not hasty in thy Spirit to be angry*: And *Prov. 12. 16. A Fool's Wrath is presently known, and he that is slow to Anger appeaseth Strife*, *Prov. 15. 18.* And *St. James* gives this candid

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Advice,



Advice, in his *Epistle*, Chap. 1. 19. That we should be *slow to speak, slow to wrath.*

5. THAT Advice was good which the Philosopher prescribed to *Cesar*, *When you are angry, answer not, until you have first repeated the Letters of the Alphabet*: By that time the Choler being a little digested, his Judgment might be recollected, whose suddain Excursion out of its Seat of Passion leaveth a Man an Incompetent Judge; for it is natural to frail Mortality to think them evil, whom they have any antipathy against. *Architas* Considered well, when he said to his offending Servant, *'Tis well for you that I am angry*: And *Socrates*, who in like case said, *I would beat thee, but that I am angry.* Other Passions, in Extreame, discompose the Mind, but Anger precipitateth it: To be a Master of other Affections, demonstrateth him very Moderate; but to gain a Conquest over Anger, declares him to be Prudent.

6. IN no Passion do we more lose our Friends, our Advantages, our Judgment, our Selves; nor give an Enemy more Advantage, than in Anger. He is a Fool that can be angry at nothing; and he Wise, who will not at every thing: It is as great a Vertue to conquer thy self, as it is to encounter with the fiercest Lion: He made a good choice, who chose rather the Meekness of *Moses*, than the Strength of *Sampson*: He that hath vanquished his Anger, hath gain'd the Victory over a dangerous Enemy. Allay and overcome thine Anger with Reason, that chasing it with due Revenge, it may prove Justice's Handmaid, not its Mistress.



7. DID we consider the dangerous Effects it brings, we would hasten and wear our selves from it. I shall endeavour to give you a Catalogue of some of the Accomplices of Anger, and then tell me whether it be not a Passion of a Pernicious Consequence: To begin, it is a *short madness*, differing from it only in point of time, it distorts the Countenance, precipitates the Mind, and so disturbeth the Reason, that, for the time, it converts Man to a Beast: From hence proceed, the Unguarded Mouths, Unbridled Tongues, Reproaches, Calumnies, Contumelies, Conflicts, and Fruits of Fury spring from that Fountain: This whets the Sword, and breaks the Sacred Bands of Nature and Religion, provoking men at that height by their Assassinations to be Butchers of Men.

7. OBSERVE how a sudden Deluge, sweeps along the Verdant Fields, and destroys the Husbandmans most flourishing Hopes; even so rusheth the most impious Deluge of Anger into the Mind, covering dangerously for the time, if not drowning the fairest Plants of Vertue, Wisdom and Temperance, under that bitterness of Mind, and breathing of Revenge, leaving neither Venerable Age, Tender Youth, nor any thing Sacred or Unspar'd. It depriveth thee of Counsel, rendreth thee Obnoxious to thy Friends, exposeth thee to thine Enemies, and maketh thee altogether Fruitless; when Patience and Mildness would leave better Impression and Root, than the best Precepts sowed in Storms: In short, it makes thee assume the shape of an Unjust Judge, who correctest thy



Child, or Servant's Fault, with a greater Fault of thine own Intemperance.

8. DESIRE and Anger are the worst Counsellors ; they not only disturb the Soul, but deform the whole Frame of the outward Man : Could the Angry man but take a Prospect of himself, and stedfastly behold what change that Passion worketh in his Countenance, it's impossible he could be enamoured with that Distemper : He would find it as much altered from its Native Beauty, as the Face of the Thundering Sky, differs from the Lovely Serene, or the Enraging Boisterous Sea does from a Pleasant Calm : *Plato* advised his Scholars, when they were angry to look into a Glass : And if ever the odious Spirit of *Satan* looked out of the Windows of Man's Face, 'tis in his Exorbitant Anger. What a Deformity does it operate in the Divine Soul, Obvious to the Eye of God ? It brings along with it the same disadvantage, as those Dogs of the Prophane *Donatists*, whom they fed with the Bread of the Holy *Eucharist* ; for which they escaped not, without an evident Sign of God's Justice ; for the Dogs were so Inflamed with Raging Madness, that they fastened upon their own Masters, as Strangers and Enemies, tearing them with Revenging Teeth : Even so it often comes to pass that implous Anger destroyeth the Angry.

9. HE that can by a Regular Reason, bridle his Anger, reaps great Advantage : First, In Point of Pacification, according to *Solomon's* Counsel, *Prov. 15. 1. A soft Answer turneth away Wrath.* Secondly, In respect of Victory, for



for as the Patient Man enclineth the Prudent as Witnesſes to his Party; ſo that ſhall more foil the Outrageous and Violent with Meekneſs, than by retaliation of Injuries and Contumelies: In which Senſe, what *Solomon* ſays, confirms it for a Truth, *A ſoft Tongue breaketh the Bone*, Prov. 25. 15. Next, thy Counſel better recovereth its Seat by thy forbearance, and thou loſeſt nothing of thy Intereſt, by delaying that which thou once muſt expreſs, or act. To conclude, in the moſt juſt Occaſions of Anger, remember God's Indulgence with thee: Be not like that Evil Servant, who having found much Mercy, would ſhew none, leſt thy Judgment be equitable, *Matt.* 18. 34.

10. MALICE is the Venom of the Old Dragon; *Satan's* bitter Influence on the Wicked, and his lively Image in them. It is the Fire of Hell breaking out on the Men of this World: It is the Mother of Revenge, and Symprom of an Unregenerate Heart, the Affection of a Reprobate Mind, the Devil's Leaven, which muſt be purged out of thoſe, who will Communicate with Chriſt our Paſſover. Malice is the Fuel of God's Anger, and an Obſtruction to his Mercy, who cannot juſtify the Malicious, for what he has ſaid is juſt and true, *Mat.* 6. 15. *If ye forgive not Men their Trefpaſſes, neither will your Father forgive you.* And ſeeing it is wholly diſagreeable with the Love of God, therefore it is impoſſible, as *St. John* ſays, to love God, and hate thy Brother, *1 John* 4. 20. Concerning which, I need preſcribe no other Rule, than this; If Malice poſſeſs thy Heart, then  
deſert



desert all Pretences, and immediately cast it out, if ever thou hopest to enter into that Kingdom, where inhabits all Love, Peace and Tranquillity, with Joy unspeakable, and full of Glory.

## CHAP. X.

### *Of Envy.*

**E**NVY is an inveterate Grief at others Welfare and Prosperity; and an Evil Perturbation of the Mind, so odious, that to expose it to View, is a Motive sufficient to make us loath and detest it: It is a Tare of the Wicked's sowing, and worthy of Divine Revenge and Punishment; it is an Impediment to Piety, a Path to Hell, and a Secluder from the Kingdom of Heaven: It is a Pernicious Attendant to Posterity, *A Vanity and Vexation of Spirit, Eccles. 4. 4.* A Fruit of Unregeneration, *Rom. 1. 29.* It is the Daughter of Self-love and Pride, the Result of Carnal Minds, *1 Cor. 3. 3.* A Work of the Flesh, *Gal. 5. 21.* It is an Obstruction of Edification, and Growth by the sincere Milk of God's Word, *1 Pet. 2. 1; 2.*

2. **I**T is a Blasphemous Censure of the Most High, whose Judgment it disalloweth, secretly murmuring and repining at his Providence, who wisely disposeth of all things in Heaven and Earth, *Setting up and pulling down*, and distributing to every one, according to his good Pleasure, *Dan. 4. 25.* To display it farther, it is a Diabolical Wisdom, a Companion of *Confusion*



*fusion and every evil Work*, James 3. 14, 15, 16. It is the mischievous Canker, which nippeth the choicest Buds of Vertue, attempting either to cloud them with Incredulity, by reason the Envious cannot attain thereto, or labouring to blast them with impious Calumnies.

3. I need not here cite the Example of *Antigones*, and *Teutamius*, Conspiring against the truly Noble *Eumenes*; or of *Philip's* Sycophants against *Aratus*: Nor of *Domitian's* envying *Agricola* his worth: Nor *Saul's* envying *David*, *Cain Abel*, *Rachel* her Sister, the Patriarchs *Joseph*: Seeing it is manifest that *Christ Jesus*, in whom were all Perfections, was envied. There's nothing so Little, but stimulateth it: Nothing so Sacred or High, but this Hellish *Fury* will fly at. *Joseph's* Party-coloured Coat awaken'd it, and it was vigilant to strike at the Saviour of the World. The Natals hereof were in *Lucifer*, envying *God's* Monarchy, and ambitious to share in his Sovereignty.

4. NATURAL Historians acquaint us of some Countries free from Serpents; but who can inform me of any barren of Envy? I doubt it is the Common Plague that visits all places: Like those Croaking Plagues of *Egypt*, which did not spare *Pharoah's* Bed-Chamber; it deludeth the Country with False Opticks, thinking our Neighbour's Fields more fruitful than our own: 'Tis a Monster; not of *God's* making, but born of depraved Affections, as Anger, Fear, Jealousie, Self-love, which creates Indignation, if another attain to a happy and prosperous Condition: Envy thinks all the World



too little for its own Orifice: *All this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's Gate,* said Ambitious Haman in his Envy, *Esth. 5. 13.* And again, *To whom would the King delight to do Honour more than to my self,* Chap. 6. 6.

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## C H A P. XI.

*Arguments to be Considered, by way of Dissuasion against Envy.*

**T**HAT Envy hurteth the Invidious most, is apparent, that there is not a greater Torment invented by the worst of Tyrants: Nothing can be more unjust to others, nor nothing more just to themselves. The Serpent's Poyson infecteth not himself; but Envy proves fatal to them that embrace it: For as the Moth eateth the Garment which breeds it; and as the Rust consumes the Iron, so Envy preys upon the Mind that entertains it. It is more miserable than can be expressed; for it is not only afflicted with its own Misfortune, but it is disquieted at others Exhilaration: Whatever is a Pleasure to others, is but a Torment to him. Another Man's Store, is the Envious Man's Want; another Man's Health, is his Sickness; and another Man's Praises, his reputed Dishonour.

2. **OTHER** Sins have some Remifness; Anger will waste it self in time: Hatred may be extinguished in the end, but Envy never ceaseth:



seth: Fierce Lions are tamed, and become tractable, but the Envious grow worse and worse. The more Christ did good to the *Jews*, curing their Sick, healing their Infirm, and bestowing the Words of Eternal Life upon them, the more destructively did they Envy him. It is the Canker that blasteth Friendship: The Corruption of Life, and Plague of Nature. It is the Devil's incentive to Rebellion, who when he could not in his Malice hurt God, assailed Man: For it instigated *Cain* to Murder his Brother *Abel*; and the *Jews* to Crucifie the Saviour of the World.

3. BESIDES, it hath irrational Effects: It would stop up the Fountains, and vail the Sun-beams: It regardeth neither Bounds of natural Civility, or Religion. *Rachel* envied her Sister, *Gen.* 31. *Jacob's* Sons their Brother *Joseph*, *Gen.* 37. 11. The *Jews* the very Preaching and Hearing the Gospel, *Acts* 13. 45. It is the Rottenness of the Bones, *Prov.* 14. 30. It slayeth the Silly, *Job* 5. 2. And Lastly, It excludeth from Heaven; for what should Envy lay claim to so blest'd a Habitation; where there is nothing but love and rejoicing in each other's Happiness?

4. FURTHERMORE, it is a perverse Distemper of a diseased Mind, rendring the Envious his viewing of the good of others, as it were with fore Eyes, grieved with seeing. It delighteth and triumpheth in Mens Miseries: As Flies feed themselves upon others Ulcers, so the Envious propose to themselves a pleasant Entertainment by Discourfing upon others Misfortunes



Fortunes and Afflictions : And to set a gloss upon their Hypocrisie, they will sometimes personate the Compassionate and Merciful, and like subtil *Alchymists*, pretend to Extract Pity, when indeed it is only to stretch their Malice to a larger Extent, by which means it might not be acquainted with any Limitation.

5. SOMETIMES *Proteus*-like, they will pretendedly act on the Theatre of Justice; then will they seem zealous of Laws, and due Punishment of Delinquents, when indeed they do but Pervert Judgment into Wormwood, and Kill or Rob by Authority, whom they durst not Assassinate or Assault by the Sword, or open Violence. Sometimes they will assume larger Pretences of Sanctity, appearing like the Devil at *Endor*, in the Prophet *Samuel's* Mantle, performing some things externally Good, whereby they may atchieve some greater Evil. Even so the False *Apostles* Preached *Christ*, of meer Envy to *St. Paul*, that they might add more affliction to his Bonds, *Phil. 1. 15, 16.*

6. IT is at best but a fruit of the Flesh, *Gal. 5. 21.* Meer Folly, *Tit. 3. 3.* Devilish, Sensual, Earthly, *St. James 3. 14, 15.* A dangerous Signal of a Reprobate Mind, given up to Destruction, *Rom. 1. 28, 29.* The most that Envy can acquire towards its own Satisfaction, is to mourn when others rejoice, and possibly to hurt Temporally, with its own External Destruction of Body and Soul. To define it further, It is no better than the Spirit of *Satan* reigning in the Envious.



7. THIS Mischief sometimes craftily steals on incautious Good Men: As *Joshua* was Envid for *Moses's* sake, *Num.* 11. 28, 29. And the *Psalmist* confelleth, *My Feet, saith he, were almost gone, for I was envious at the Foolish, when I saw the prosperity of the Wicked, Psal.* 73. 2, 3. The Prophet *Jeremiah* and *Habakkuk*, were a little infected with this Contagion, which the Scripture as a Monitor, admonisheth all Men to beware of that Snare, which entrapped such Good Men.

8. THE Acts thereof are inconsistent with right Reason, if we respect the Supream Giver of that which stimulateth Envy; for how irrational a Presumption is it in Man, to controul the Providence of God? If *Jacob's* Eyes wax dim with Age, and would not permit his Dear *Joseph* to alter the Imposition of his Hands, or to transpose the Blessing at his Pleasure, how much less will the All-seeing God, permit the Envidious Man to pervert his Hands? Next we must respect the quality of the Envid; Is he Evil whom thou Enviest? Then thy Compassion is summon'd to pity him, because his Sin represents him more wretched than all the World can do. Is he Good? How guilty then must thou be in Envying his Felicity?



## C H A P. XII.

*Remedies against Envy.*

**E**NDEAVOUR to put on *Christ*, and then thou art sure to chase away Envy. It is the Apostle's Rule, *Rom. 13. 13, 14. Let us walk honestly as in the Day, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the Flesh, to fulfil the Lusts thereof.* Strive by a Holy Imitation, to follow the Example of thy Lord and Master, who was meek and lowly in Heart, and envied no Man, *Matt. 11. 29. Christ loved all respectively: For Love envieth not, 1 Cor. 13. 4.* If we love for the sake of him who first loved us, we shall never be perplexed for any competent Blessings he in his good Pleasure bestows, but should rather wish them greater: We shall wash off that Guilt of undervaluing others, and abandon that Presumption of overrating our selves; and this sort of Ambition which acts contrary to these Remedies, reigns only in the Dominion of the Envious.

2. THE Meek *Moses* was so free from Pride and Ambition, that he reprehended those that envied for his sake; and wish'd that all God's People could Prophesie; and besought the Lord, that he would put *His Spirit upon them*, *Num. 11. 29.* Discipline thy self in God's School, for there is the best and safest Cure of Emulation. It was a Paradox to

David,



David, Psal. 73. 16. *Until, saith he, I went into the Sanctuary of God; then understood I their end.* There thou may'st learn not to Value Transitory things too much; to consider well his Hand, *which setteth up, and pulleth down:* To refer all thy Desires to the Advancement of his Glory; and humbly to acknowledge, and in a high manner express thy Thankfulness for those Favours of Providence he hath conferred on thee; having the Possession of these Thoughts, thou mayest quite Banish Envy.

3. NEXT consider where thou placest thy Enmity. The Psalmist found in the Sanctuary, that his Enemies were not to be Envi-  
ed: *Surely, said he, thou didst set them in slippery Places: Thou castedst them down to Destruction,* Psal. 73. 18. Let not this Memento slip out of thy Mind, That God mixeth Bitter with Sweetness to all in this Life. One hath great Riches, but no Child to enjoy it; nor perhaps a generous Heart to make use of those Goods of Fortune God hath been pleased to bestow upon him: Another is in perfect Bodily Health, but his Soul may be Sick unto Death: Others contrive and hoard up Wealth, but with such a seared Conscience, that the poorest Saint is incomparably more happy. Another is advanced to Honours, perhaps only to make his Fall the greater. Another in divers Respects may be very Prosperous in the Eye of the World; but may resemble the Moon, who is most Tenebrous towards Heaven, when she Illuminates the Earth. So it is with Man very observable,  
That



That the greater Lustre they Shine within the Eye of the World; the more Despicable they are in the Sight of Heaven; for God abhorreth all those Poms and Vanities, and layeth up such severe Judgments for the Owners, that a Soul in the midst of Torments is as proper an Object of Envy, as the Glittering Shadows, who are hastening thither.

4. O let us not forget then that we are Brethren, Members of one Body, whereof *Christ Jesus* is the Head; therefore let us with all Gentleness and Meekness take *St. Paul's* Advice, *Gal. 6. 1. Brethren, if a Man be overtaken in a Fault, restore such a one in the Spirit of Meekness, considering thy self, lest thou also be Tempted.* Let us support one another through Love, and mutually rejoice at each other's Happiness; and by these Means we shall cast away the Works of Darkness, Strife and Envy.

## CH A P. XIII.

### *Of Impatience.*

**I**M PATIENCE is a Distemper of the Mind, proceeding from several Causes, as Indignation, Anger, Envy, Sorrow, Apprehension of Injuries, Affliction, deluded Hopes, and the like. As the Diseased Body cannot endure Heat or Cold; so an Impatient and Discontented Mind, cannot comply with Prosperity or Adversity. Every present Estate seemeth uneasie, wanting a true Relish to make it Palatable,



Palatable ; it is not only a Guilt, but a Punishment of the Sin of Ingratitude against God ; therefore the Almighty threatned to send them *Trembling Hearts, Sorrow of Mind, and Pendulous Thoughts, and Fears*, Deut. 28. 65, 66, 67. *In the Morning thou shalt say, would God it were Evening : And at Even thou shalt say, would God it were Morning.*

2. SICK of this Wayward Distemper was he, who being at *Rome*, lik'd *Tyber* best, but when at *Tyber*, gave *Rome* the Preference ; the Sick Person shifteth Rooms and Beds, as the Wounded Hart flieth from Brake to Brake, but can find no Ease, whilst the Fatal Arrow, that Messenger of Death, sticks fast in his Side : So it is observable, Malecontents waver between Contempt of the present, and vain Hopes of the future. But *Cælum, non animam mutat*, he transmuteth the Air, not his Mind, that crosseth the Ocean. Where-ever thy Progress is, thy Mind bears thee Company, and according to its Malignancy, a proportionable Remedy must be applied.

3. TRIVIAL Matters doth not perturb the Healthy, but a small Accident discomposeth the Sick. The sound and strong Man can rest any where, but to the infirm a Bed of Gold, or Wood, produces the same Ease ; and a Rich Palace, or a Poor Cottage, affords him equality of Rest. So it is observable, a fixed and stable Mind will rest Contented any where ; he is become a Proficient, and can say with *St. Paul*, *I have learned in whatsoever state I am, therewith to be Content*, Phil. 4. 11.

And



And a Mind so Serene and Calm, is Health to the Sick, Enlargement to the Prisoner, and far excels a Kingdom to the Possessor; whereas the impetuous Mind is Troubled and Discomposed with every Trifle. *I do well*, said peevish *Jonah*, *to be Angry even unto Death*, *Jonah* 4. 9. And all this Morosity was but for a poor *Gourd*, when at that juncture he ought to have been more concerned at so many Thousand Lives, which were near Destruction.

4. TO Cure this, no *Cataplasm* Externally applied can afford any Operation; but it must be a *Catholicon* Internally used, which must Purge the Mind of these Malignant Perturbations, which disaffect it, and to strengthen it by a right Information of the Understanding; and rectifying the Distempered Affections, until the Mind enjoy a Calm of Patience. And indeed Patience is a Magnanimous Virtue, and attended with a Train of Spiritual Qualifications: First, It is Affliction's Cordial, and Despair's Antidote, the Daughter and Nurse of Hope, *Rom.* 8. 25. And the Saint's Communion with *Christ*, *Rev.* 1. 9. It is the Way to the Inheritance, *Heb.* 12. 1. The Seal of Salvation, *2 Pet.* 1. 10. A Symptom of Faith and Hope in *Christ*, *1 Thess.* 1. 3. Patience is an Equanimity in bearing Adversity; and a Fruit of Charity: And the *Apostle* gives you this Certificate, That *the Fruit of the Spirit is Love, Joy, Peace, Long-suffering*, *Gal.* 5. 22. And *Charity suffereth long*, *1 Cor.* 13. 4.



5. IMPATIENCE is a Perturbation of the Mind, a Self-corroding, Tormenting Bitterness of the Soul, proceeding from Impotency, or Levity of Mind: A secret Contest with, and repining at the Providence of God. It is the Absurdity of Rich Men, and the Vexation of the Poor: The Mother of Despair, and sad Fury of the Internal Habitation; every Room, and Recess thereof, it disturbeth with hideous Cries, like *Zim* and *Ohim*, doleful Beasts in the Desolations of *Babylon*, *Isai.* 13. 21.

6. IT is a Folly and Sober Distraction, wherein the diseased Mind Rejecteth all wholesome Prescriptions; it Rebelleth against the Physician, and Lacerateth open its own Wounds; it is an Heart-corroding Canker, the Internal Man's Wolf, which devoureth that which feedeth it; the Worm which gnaweth the Soul, which *Prometheus*-like, cherisheth the *Vulture* which afflicteth it, and delighteth in that which grieves it: Nor is the best of Men free from this Distemper, for *David* with his Soul made this inquest, *Why art thou so sad, O my Soul, and why art thou so disquieted within me*, *Psal.* 43. 5.

7. OUR Blessed Saviour, who was free from Sin, who bare all our Sorrows, in the Sense of his Father's Wrath, acknowledged, that his Soul was *heavy to the Death*. And wrestling with that most unknown Passion, cried out upon the Cross, *My God, my God, why hast thou forsaken me?* He could no otherwise be sensible of Hell Torments, (due to us) in his Humane Soul, than by losing the present Sense of the Deities Assistance, which wheresoever



it is, makes Eternal Happiness : He lost in that Agony a present Sense, not an Indeficient Interest : For even then, he called God, his God ; which Demonstrated a vast Distance between the Impatience of Desperate and Irrecoverable Sinners, and the Estate of those Good Men who are under Tribulation for the Infirmary of their Souls : The just Man may be compared to the *Israelites*, Marching with the *Egyptians* through the *Red-Sea*, where there is a Way opened to their Promised Rest, but the Waters return with a full Force, and Drown the Enemy.

8. AS to this Malady we must not plead Ignorance, but be sensible that it groweth Gradually : First, in unadvised Anger mixt with Sorrow ; which are the Seminaries of Impatience : Next, it goes forward, to a dislike of every Accident and Estate ; from thence to an Internal Repining : So like a Gangren, it invadeth the Soul's Vitals, Hope, Content, and a Cheerful Dependance upon God's Providence, and then marches forward to Violent Despair ; so that it behoves a Man highly to prevent this danger by Checking its Primitive Motions ; and learning to make a Prudent Use of every Affliction, and to Expel all those Discomposed Thoughts which nourish it ; likewise to Practice in the whole Course of Life, that Christian Patience, and Moderation, which becometh those, who depend on the Providence of God : Some Motives to it I shall shew in the next Chapter.



C H A P. XIV.

*Motives to Patience and Contentedness.*

**F**IRST, God Commandeth us, by his Holy Apostle in several places; as *Rom. 12. 12. 1 Thess. 5. 8. 1 Tim. 6. 8. Heb. 13. 5.* And David earnestly perswades us to this Duty, *Psal. 37.* from the First, to the Fourteenth Verse. Secondly, Consider well the Disadvantages of Impatience, and the Advantages of Patience; *Seneca* was of that good Opinion, *That no Man could be happy who did not think himself so:* It imports not what thy Condition is, if thou thinkest it evil? The Patient Man is happy in every Estate, because God will hear him, *Psal. 40. 1.* And the Wise Man gives this Result, *Eccles. 7. 8. The Patient in Spirit is better than the Proud in Spirit.* And the Apostle gives us this Assurance, *Rom. 2. 7.* That the Lord will give him Eternal Life. And the Evangelist gives us this Encouragement, by Patience a Man possesseth his own Soul, *Luke 21. 19.* All Affliction to him is but a wholesome *Bitter Potion*, which he freely Swalloweth, as being prescribed to operate his Cure, and to produce him the *quiet Fruit of Righteousness*, *Heb. 12. 11.* The Apostle likewise tells you, *1 Tim. 6. 6.* That *Godliness with Contentment is great Gain.*



2. PATIENCE allays a ponderous burden, and makes it easie; and therein defeateth the adverse Party; the product of whose Injury is the Perplexity and Impatience of the Injured. When *Job* exercised his Affliction with Patience, *Satan* was foiled at his own Weapon. As Ballast, if it be well placed that it cannot move, or shoot, the Sailing Ship Rides secure; but if otherwise, she is Foundred: Even so it is with Patience in the Soul. It was a Blessed Victory obtained at *Job's* first Encounter, at which the Angels of Heaven could do no less than give a *Plaudite*; for when *Satan* had fully charged him with all his Machinations, and *Job* had received all those fierce Blows on his Shield of Patience; he made this meek Reply, *The Lord gave, and the Lord hath taken away; Blessed be the Name of the Lord: And the Holy Ghost thus testifieth, In all this Job sinned not,* Job 1. 21, 22. And *Job* was happy in being so great a Victor; and happy are all they who imitate that invincible Patience in their Sufferings.

3. THOSE who are Impatient, must submit to that Term of being Evil; and the Almighty will not lend an Ear to them: They are by every Condition made worse, being Authors of their own Misery; and make their own Burdens intolerable, by striving under that, which no violence can cast off: They are *Satan's* Captives, introducing their Fretful Impatience only to Adorn his Triumphs; they prove Scorns to Men, who can no less than deride, if not loath that Morosity, and peevish Waywardness, which



which causeth the Impatient Malecontent neither to enjoy Friends nor himself. An Example we have of that Mirror of Impatience *Diogenes* the Cynick, who being Asked by *Alexander* the Great, *If he lacked any thing*; to which he *Morofely* Replied, *Yea, I do, stand out of my Light*. Now whether he embraced this Churlish Humour, to profess himself a Votary to his own Passions, or to lay claim to an equal Capacity and Right of Contemning his Friends Greatness, as much as he slighted his Poverty; that I cannot Expostulate: But he chose rather to Inhabit in a Tub, than expect the delayed Beneficence of him that promised to build him a House: And certainly by this his Impatience, he repeated no Advantage.

4. CONSIDER that Momentary Afflictions are of no Duration: If all the World, Men and Devils, conspired to vex and molest thee, they could not long make thee an Object of their Fury and Malice. The *Apostle*, like a Good Prognostick, foretels our Necessities, *Heb. 10. 37. Ye have need of Patience, that after ye have done the Will of God, ye might receive the Promises: For yet a very little while, and he that shall come, will come, and will not tarry.* Then Blessed are all they, who with Meekness and a patient Confidence expect him. *Be therefore patient, stablish your Hearts: For the coming of the Lord draweth nigh, James 5. 8. Heaviness may endure for a Night, but Joy cometh in the Morning, Psal. 30. 5.* However the longest Day, as its due, must accept of a Period: And the most tedious Misery of a Good Christian, shall have



have such a Consummation as may render him happy.

5. CONSIDER the extent of thy Suffering: Perhaps thou art Envied without Cause: Thou owest Thanks to God for that Conformity to his Dear Son: Thou art Oppressed, Plundered, Imprisoned, Exiled: But yet thou hast not resisted unto Blood. Thou art Lifted, and Enrolled a Soldier under Christ's Banner; in whom Believing, and Patiently Bearing Trial, thou canst not miscarry; and dost thou Recoil at those Military Charges, which have not exposed thy Life to danger? What if Heavens General drew thee out, and posted thee for one of the *Forelorn Hope* of Martyrdom, and the Fiery Tryal? Wouldst thou desert the Service? Or complain of Danger?

6. CONSIDER nothing is befallen you, but what is common to many; *Paulus Æmilius* well observed in his sudden Victory over *Perseus*, that there is nothing durable in this World: Dost thou in the Loss of some Secular Comfort, cry with the afflicted Church, *Bibbold, and see, if there be any Sorrow like unto my Sorrow?* Lam. 1. 12. If it be any Comfort to have Partners in mighty Wo, consider well that Thousands of others suffer at a higher rate: As he said, who to comfort an Embittered Friend, as they beheld a Populous City from the House-Top, considered how many heavy Hearts, and weeping Eyes, are now under these Roofs: From hence may be learned, that in thy Afflictions thou art not singular.

7. CON-



7. CONSIDER that many Good Christians excelling thee in Perfections, have had a greater share of Afflictions than thou could'st undergo: And St. *James* makes no scruple in Chap. 5. v. 11. but that ye have heard of the *Patience of Job*; and therein the issue of *Patience*: God deliver'd him to *Satan*: Behold he is in thine Hand, Job 2. 6. Yet all that the Devil's Malice could inflict upon him, redounded the more to illustrate his Happiness: For the Almighty had pronounced him Righteous, and knew his Strength was of that Extent, loud enough to proclaim him a Champion. If *Saul* was unwilling to expose *David* to an unequal Conflict, shall we think the Almighty would hazard us, if we were not certain to gain the Conquest? He will not venture thee into the Lists, without his Grace; which makes thee invincible: He views thy Trials with delight, and has a proportionable Reward always ready.

8. THEREFORE be not deceived nor discouraged; they are not miserable, whose Sufferings are ample: 'Tis honourable to receive Wounds in War; for Scars are Honour's Characters, written in the Face and Breast of the Valiant: Enquire into thy own Heart, and then thou canst not but express thy Thankfulness, for his afflicting thee so lightly; for no Man is so miserable as wicked. Consider the issue of Afflictions, and the end why God afflicteth thee. The Physician prescribes not bitter Pills, nor doth the Surgeon exercise his Lancet or Cautey to Kill, but to Cure the Patient. So  
God



God doth not delight in the Death or Affliction of a Sinner, but he permitteth thee to weep now, to prevent Eternal Weeping hereafter. It is not thy Misery that affects him, but thy Health; and he prescribeth such bitter things, as are proper to thy Malady; and if lenitive Physick, or a less quantity would effect the Operation, he would not have exhausted one Dram or Scruple more than he thought necessary.

9. PATIENTS undergo much under Physicians Skills, when their promising Helps are uncertain; how much rather ought we patiently to submit our selves under the Hand of God, who will not fail of his Promise to us? But upon serious Consideration, thou reportest that this Objection will arise, That thou invocatest him for help, and he heareth not: To which I answer, That it is God's infinite Mercy not sometimes to hearken to thy Request, but to fulfil his own Will and Pleasure in order to thy Salvation. Thus the Almighty, who is the Great Physician of Souls, deals indulgently with all his Patients.

10. SEEING then Calamity is often the Discipline of Vertue; shall his Stomach be averse to the Antidote, who greedily swallowed down the Poyson? All Impatience receives its Nativity from *Satan*, who conspires by all his Treasonable Diabolical Arts to poyson the Soul of Man, and to plunge him into the Pit of Despair, and by Rebellion to murmur at the taste of the *Marahs* of Affliction; For it is very infallible, that *Satan* envies the Image of God in Man, and is displeased when God bestows his Favours



Favours on frail Mortality. Strive therefore in Storms of Misery, to calm thy Mind, and be patient under every Affliction; which that thou may'st the better do, observe these Rules laid down in the next Chapter.

## C H A P. XV.

*Rules for Contentment.*

**L**OVE and Honour God above all things, and thou wilt not repine at any Order of his Providence. It was the Saying of Old *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18. When we express our Love to God in a regular manner; we shall truly discern that all his Judgments are Just, and what he inflicts on us. His Fatherly Corrections are the Products of his Love and Wisdom for our Amendment, who therefore correcteth every Son, out of an earnest Desire that none should perish; and he that indulgeth himself to his Pleasure, Profit, or Ease, and omitteth his Duty towards God, must needs be impatient of any Loss which may befall him. Next to thy Maker, love thy Neighbor as thy self; and a trifling Injury shall not molest thy quiet.

2. **L**ET us take the *Apostle's* Advice, to be content with Necessaries, 1 Tim. 6. 8. *Having Food and Raiment, let us be therewith content.* And what can the richest Treasures of Princes afford them more than Tranquility of Mind? It was a Prudent Speech of that *Indian King*  
I Taxiles,



*Taxiles, to the invading Alexander, What occasion have we, said he, to Fight, and wage War one with another, if thou comest not to take away our Water, and our Necessaries, by which we must subsist? As for other Goods, if I abound more in Riches than you, I am ready to acquit some of them to you; and if I have less, I will not think scorn to receive from you the like Favor. And I would to God that all Societies of Men were so happily composed.*

3. FREQUENTLY and thankfully recount what God hath done, and still doth for thee. Foolish Men by their Impatience, create an oversight, and look through false Opticks upon their happy Estates; and reverfing often something to nothing, by which means Showers of Bleffings are turned into Curses, which brings a severe Doom upon themselves. 'Tis the part of a Fool rather to Mourn for a Loss, than Rejoice for any Profit, or Gain. Many reckon what they are not possessed of, not what they enjoy beyond many Thousands that are dignified, because prudent, al, and more thankful: They imagine their Morose Humor must not be Contradicted, and their Sweets must not be Mixed with Bitter; but I may say to them, as *Job* said to his Wife, tempting him, *Thou speakest as one of the Foolish Women; what, shall we receive Good at the Hands of God, and shall we not receive Evil?* *Job* 2. 10.

4. IN all Discontents look up to him, who is the Author and Finisher of our Faith, *Christ Jesus*: Consider that he suffered and underwent what thou couldst not perform; yet

not



not for himself, for he knew no Sin; but it was to Work thine and the World's Salvation: If through Faith in him, thou canst have Peace with God, thou shalt not only bear, but rejoice in Tribulation, knowing, as the Apostle says, that it *worketh Patience*, Rom. 5. 3. If thou wilt preserve Innocency and a good Conscience, thou wilt advantageously acquire Peace and Contentment of Mind, which shall Compose thee in the midst of Tumults in things External: But a Seditious City, or a Disordered House, cannot be Happy; so a Discorded Mind cannot be at Unity in it self.

5. KEEP within the Jurisdiction of thy proper Business, Employment, or Calling. Undertake not, neither propound to thy self any thing too great for thy Management. Over-grasping thy Hand, Enervates it, and Torments it with fruitless Pain: And aiming too ambitiously, Crucifies the Heart, when they fall from the Precipice of their vain Proposals. Art thou endowed with Riches? Actively offer them to that use for which they were sent; which is God's Glory. Is thy Fortune slender? Contract thy Mind within its Limits, which is to Necessity, not Opinion. We read of a Philosopher in his Journey, which Drank Water in his Hand, and cry'd out, *With how few Utensils is Nature Content!* I could wish many would follow his Example, that they might enjoy that Peace and Tranquility of Mind.



6. BUT many become their own Tormenters, and Authors of their own Discontents, proposing such strange Fabricks of their *Babels*, erecting Airy Castles and Towers to Heaven; adding House to House, and Land to Land, Province to Province, and Kingdom to Kingdom; chasing for their main Concernments in the dangerous Attempts of doubtful Adventures, Grandeur, and Affluence of Riches. They go Remote to find that which with Prudence may be produced at Home, in our own Bosoms, which is to be satisfied in that which God hath Allotted for us, with a Contented Mind.

7. IT was remarked of *Pyrrhus* that *Active Epirot*, that Fortune made him happy enough with Sufficiency, to live Peaceably at Home, if he could have Contented himself only with the Sovereignty over his own Subjects: But his insatiable Avarice, (which neither the Sea, Mountains, Inhabital Desarts, nor the Confines which separate *Asia* from *Europe*, could limit) instigated him perpetually to seek out new Matter of Trouble to himself and others: Which his faithful Friend *Cineas*, did once Prudently, tho' without Effect, intimate to him: Whereupon new Overtures of Honourable and Profitable Undertakings for the *Tarentines*, occasioned by *Cineas* *Queres*. *Pyrrhus* had said, When we have  
 "Overcome the *Romans*, there can neither  
 "Grecian nor *Barbarous* City in all the Coun-  
 "try withstand us, but we shall Conquer all  
 "the rest of *Italy* with Ease. And what shall  
 "we do then? (said *Cineas*) *Pyrrhus* reply-  
 "ing, telleth him of Conquering Commodious  
 "Sicily.



"*Sicity.* Again he demanded, That being  
 "Won, shall our Wars end? *Pyrrhus* replied,  
 "The Way was then open enough to attain  
 "great Conquests, and who would not after-  
 "wards go into *Africk*, and so to *Cartbage*? But  
 "when we have all in our Hands, (said *Cineas*)  
 "what shall we do in the end? We will then  
 "(good *Cineas*, said he) be quiet and take our  
 "Ease, make Feasts every Day, and be as Mer-  
 "ry one with another as we can possibly. *Cineas*  
 having brought him to that point, said to him,  
*My Lord, What hindereth us now to be Quiet*  
*and Merry together, since we enjoy that present-*  
*ly without farther Travel and Trouble, which we*  
*should now go seek for Abroad with such shedding*  
*of Blood, and so manifest Dangers? And we know*  
*not whether we shall ever attain unto it, after we*  
*have both suffered, and caused others to suffer*  
*Infinite Sorrows and Troubles.*

8. **LEARN** to obtain a faithful Dependance  
 on God's Providence. This ground of Content  
 the Holy Ghost proposeth, *Heb. 13. 5. Let*  
*your Conversation be without Covetousness, and*  
*be Content with such things as ye have; for he*  
 *hath said, I will never leave thee, nor forsake*  
 *thee.* When Man too much depend on Second  
 Causes, they are Impatient at every Cross. They  
 would impiously prescribe God the Time, as  
*Jehoram* would, *2 Kings 6. 33.* and *Rebellious*  
*Israel*, *Exod. 32. 1.* Or in the Means, as *Naa-*  
*man*, *2 Kings 5. 11.* But in Assurance that  
 God will never fail us, we must patiently expect  
 his help. In every Affliction remember that  
 God



God beholdeth thee, and his Providence will give thee issue with the Trial.

9. **A R T** thou in Want, which excites thy Discontent? Then call to Mind what thou broughtest into this World, and what thou shalt carry out: Thou hast not such Possessions, Houses, Riches, Apparel, as some have; yet no Man liveth so Poor as he was Born. This was that which that Exemplar of Patience said in all his Losses, *Naked came I out of my Mother's Womb, and Naked shall I return thither*, Job 1. 21. So St. Paul maketh it a ground of his Exhortation to Contentedness, *We brought nothing into this World, and it is certain we shall carry nothing out*, 1 Tim. 6. 7. Kings and Princes are cast out Naked in the Day of their Nativity, and are beheld as Weeping Little Masters of the World. The Great *Saladine* will inform you what they carry hence, who ordered, that at his Funeral one should carry a Shirt or Winding-sheet, on the Point of an advanced Lance, and go before the Herse, and Proclaim thus, *Saladine* the Conqueror of the East, carrieth hence with him only this of all that he hath gotten.

10. **F E E D** not the bitter Humour of Discontents, for the growth thereof are sad and dangerous. *Give not over thy Mind to heaviness, and afflict not thy self in thine own Counsel*, Eccclus 30. 21. The exhilaration of the Heart is the Life of a Man, and prolongeth his Days. Some Minds are like the Sea, which instantly turneth Sweet Showers into its own Bitterness; because they indulge to Impatience,  
pleasing



pleasing themselves with that which tormenteth them: But the Prudent in every Affliction, elevate their Souls to God, seeking Comfort in him, and consider of the Life to come; where there *shall be no more Curse*, Rev. 22. 3. no more Discontent, but every Heart shall be filled with Joy.

A Prayer for Patience and Contentment.

**M**OST Gracious God, I humbly acknowledge thy Fatherly Goodness, in measuring to me those Corrections which my Sins daily provoking thy Justice, most justly deserve; and thy stupendious Mercy in sparing me, whom in thy Severity thou mightest not only have made the most Miserable of all Men living, but mightest have cast me into that Lake, which burns with Fire and Brimstone. Lord, as thou hast in a bleeding Jesus afforded me this Mercy, so for his sake blot out the Hand-writing of all my Offences: Lay no more upon me than thou wilt enable me to bear; and never suffer me, frail Dust and Ashes, for any Temptation, to fall from thee, but give me a blessed issue out of every Trial.

2. AND, O Holy Father, correct me not in thine Anger, lest I perish in thy fierce Wrath; neither chasten me in thy heavy Displeasure, lest I am utterly consumed. Let thy Corrections work in me a true sense and detestation of all my Sins; a filial fear to offend thee, and a fixed resolution to love and serve thee more carefully for the future: To this end, I humbly beseech thee, give me Assurance of my Justification by Christ's Righteousness;



teousness; my Atonement with thee, and such a Peace of Conscience, as the World can never give nor take from me; that I may Adore thee above all, and render thee a sincere Thankfulness for all thy Mercies Temporal and Eternal; entertaining always in my Heart that Assurance of my Saviour, who suffered such great things for me, that he will not suffer me to fall under any of Satan's Conflicts.

3. LORD Sanctifie all my Afflictions to me by thy good Spirit: Cast out of my Soul all those Sins and Corruptions which lye lurking to betray me to Ruin: Let the sum and height of my Ambition be only to be thine; give me a prudent and contented Heart in every Estate and Condition, a faithful Dependance on thy Good Providence, in assurance that thou who hast promised, will never fail me, nor forsake me; that in every Affliction I may expect thy Gracious Deliverance. Give me Patience and Meekness of Spirit, that I may in the midst of all my Troubles, find Rest to my Soul: Let not my Heart be fixed on Transitory things, but on things which are above, where Christ, my Peace, sitteth at thy Right Hand making Intercession for me.

4. CHASE from me all Impatience, Bitterness of Spirit, Diffidence, and the secret Murmurs of Flesh and Blood. Let thy Holy Spirit, the Comforter, dwell in me, to keep and counsel me in all Affairs and Interests Spiritual and Temporal: Let his joyful Presence so sweeten all those Marahs of Affliction, which thy Providence shall appoint in my Way to the Promised Rest. O let me ever rejoice in thee, and in every Estate  
live



*live cheerfully before thee, until thou in thy good pleasure bring me unto the fulness of Eternal Joys in thy blessed Presence, where thou wilt wipe away all Tears from my Eyes: Make me glad with the Light of thy Countenance, and unite me to that Triumphant Society of Saints and Angels, which in perfect Harmony Sing their Hallelujahs to thee Eternally, through Jesus Christ, my only Saviour and Redeemer. Amen.*

## C H A P. XVI.

## Of Hope.

**H**E is not living in the World that is void of Hope: The Child hopes to arrive to Manhood; the Aged to linger out a Year longer: The Poor hopes for Wealth; the Sick for Health: The Imprisoned for Liberty; and the Afflicted that Joy may be the Scene of the Morning: Hope induces the Husbandman to Sow, and Manure his Ground, the Weary Traveller to endure his tedious Ways, and the Experienced Swimmer to spread his tyred Arms upon the Death-threatening Waves: Thus is the whole Span of Man's Life Employed, in suffering and hoping.

2. **BUT** in Hopes there's a vast difference. As for Example, the Human Vain Hope is of all others the most Pernicious: Such a Hope is but the Denomination of an uncertain Good; 'tis a treacherous Guide;

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leading to desperate Precipices; the *Ignis Fatuus* of the Mind, and the Waking Man's Dream. It was the Tempter's Artifice first to assail Man's Innocency, with vain Hope grounded on a lying Promise; without this flash of Vanity, *Satan* had never gain'd so many Vassals. *Imprimis*, He sheweth the forbidden Fruit; and in a Wicked Elegency Preached this Doctrin, *In the Day ye Eat thereof ye shall be as Gods*, Gen. 3. 5. Thus was unhappy Man caught by this alluring Bait.

3. SO he Accosted the Second *Adam*, the Lord of Glory, when he represented to him the Kingdoms and Glory of the World, *Matth.* 4. 8. *Satan* still makes it his Business to give us a Prospect of false Heavens, to precipitate us into a true Hell, suggesting vain Hopes, that he might deprive us of the real: There is none commits the least Sin, but a Train of vain Hopes attends it: Several instances we have, as in *Cain's* Murder, *Amnon's* Lust, *Judas's* Treason, or *Achitophel's* Despair: The Sinner many times hopes for some other Product of his Resolutions, than from the Sin he Transacts.

4. THE Worst have not lost their Hopes of some good; but all their Wishes are in Vain: For the Hopes of the Wicked are often frustrated, but the Justice of the most Just Judge cannot. We must expect from Reason's Providence; and when Time's Glass is fully run, there must be something future, all which carries the Face of Goodness; yet so flattering a Liberty is Self-hopes, that every Man, especially the *Furvi-nile*, who are least acquainted with Fascination, and



and Constant Inconstancy of the World, relying much on Hope, and depending little on Memory, promise themselves great things: But when the Malignants Sing *Requiems* to their Souls, sudden Destruction is the more Terrible in its Assault, by reason it poured upon them unsuspectedly; *The Hypocrites Hope shall Perish; their Hope shall be Sorrow of Mind*, Job 11. 20.

5. AND truly such is Worldly Confidence in an Evil Conscience: However it may appear to have purchased thee *A Covenant with Death, and an Agreement with Hell*, Isai. 28. 15. yet it will deceive thee: However it fawns and promises long Life, and Vigour in an Arm of Flesh, and the vain Counsels of Men, raising thy Hopes to high Flights; yet they are but Phantasms of deluded Men, and create an Eruption in the midst of their full Career, delivering up their Mind to dangerous *Convulsions*, and by the Ascent, is cast down from so high a Pinnacle, as renders the Fall the more desperate: How often do despairing Wretches wish they had never hoped, when the Vanity of it is plainly Demonstrated, like *Pharaoh's Chariot-Wheels*, they fall off, where they are most deeply engaged, between Floods of returning Miseries, *Exod.* 14. 25.

6. NOW I come to shew you, there is a Hope of the Righteous, which never fails; this is a prudent Expectation of future Happiness; fulfilling of his Promises, who is *Yea*, and *Amen*, both in this Life, and that which is to come. This is a Vertue infused into our Hearts by God's Holy Spirit, who cannot deceive, as



the *Psalmist* confirms it, *Psal.* 31. 24. *Be of good Courage, and he shall strengthen your Heart, all ye that hope in the Lord. The Eye of the Lord is upon them,* *Psal* 33. 18. And they trust in him, who will certainly perform his Promise: And Thrice Happy are they in whom the Lord taketh Pleasure, their Expectation shall be Gladness.

7. SOLOMON says, *They have hope in Death,* *Prov.* 14. 33. And the *Apostle* tells you, they are saved thereby, *Rom.* 8. 24. Hopes in any Creature may be frustrated, but hope in God maketh not ashamed; for he is good to all them that trust in him, *Lam.* 3. 24, 25. This Hope is not Human, or Conjectural, liable to Fraudulency, but Theologically grounded on the Infallible Word of God, in whom is only our Confidence, *Psal.* 119. 81. Now the Object of this Hope, is what God has promised; Remission of Sins, Grace, Glory, and all things necessary for this present Life, and the future; and the Instrumental Motive is justifying Faith, from whence it Springs; for the *Apostle* tells you, *Heb.* 11. 1. *Faith is the Substance of things hoped for.* The Supream End, God's Glory; the Subordinate, our own Salvation, and present Comfort, whereby we may effectually offer up our Thankfulness to God, who begetteth us again to a lively Hope in Christ, *1 Pet.* 1. 3.

8. St. *John* tells you in his first Epistle, 3. 3. That he which hath this Hope is purified; and the *Psalmist* animates you, saying, It is an Expulsion of servile Fear, *Psal.* 5. 6. 4. 5. As also a dependance on God, and casting all our Care up-



on him, a Fortitude in bearing Afflictions, and a Joy in Adversity. The Subject of this Hope, are God's Saints; Faith and Hope accord in the Cause, and God's Spirit giveth both; and in the Certainty, as we believe, so we hope. All they differ in is this, That Faith begetteth Hope, whereby Faith hath the Preference. Secondly, Faith beholdeth the Verity of God's Promises, Hope on the Goodness of them; as Faith can entertain nothing but Infallible Truth for its Object, so Hope can enjoy nothing but Goodness. Faith apprehendeth the Truth, and Hope patiently expects the fulfilling of it. Now the Object of this Hope hath four Qualifications, Good, Future, Difficult, and Possible.

9. Good: Whatsoever is contrary to it, may be an Object of Fear, which has no Coherence with this Hope. Now whereas there is a real Good, so there is an appearing or seeming one, which being not sincere, creates a Vain or Impious Hope; as if a Man hopes for Ease, Pleasure, Riches and Honours: These are not Verities, nor Good of themselves, but in their use; and so their Hopes may be vain, and of no duration. A Man hopes a Revenge on his Enemy, a Satisfaction of his Lusts, or the like. This Hope is impious, and not durable; and must in the end render a Man unhappy. But if we hope for the Glory of God, our Soul's Health and Comfort, or what is really good in it self; this is true Hope, and shall attain to that height of Perfection; tho' to transitory Eyes it seems not to be durable; as when we invoke for some Temporal Things, which



which Omnipotency discerneth not to be agreeable to our Necessities, or for him to grant; as when *Christ* Prayed that the Cup might pass from him; and when *Moses* hoped to go into *Canaan*; *Christ* was heard, and *Moses* not defeated of his Hope, because in both God decreed that which was best; and that is ever consistent with true Hope, which gives not the Deity Prescriptions, but confidently expecteth, either what it hopeth, or something better.

10. FUTURE. *Rom.* 8. 24, 25. Joy is of things Present, or so represented; as when we Rejoice in Hope, *Rom.* 12. 12. Hope maketh that present, by a Prepossession of that which is to come; for Hope acts contrary to that which is present. *Difficult*: Such are all things Excellent; perhaps deluded Hope makes it an Easie Step to Heaven and Salvation. But they that indeed go that Path, shall find it Narrow, and Invirond with a World of Difficulties. Lastly, *Possible*: That which is impossible to Carnal Reason, may be hoped for, because 'tis possible to God; therefore *Abraham* believed above Hope: And we expect the Resurrection of the Dead; and some things which sinful Men think possible, are impossible.

11. ALL things are possible to Omnipotence, which he'll perform; and he will perform what he has promised. But some things he disannuls, and so are impossible. Omnipotency will not lie, nor be unjust; for that importeth Impotency, and is a declining of his Attributes: To hope that those Asseverations God hath pronounced concerning Supine Sinners,



ners, shall not be accomplished, is a Hope altogether vain and fruitless; for it is impossible for the Divine Majesty to be untrue; To be resolute in Sinning, and yet to hope for Pardon, is a frivolous Hope, because it is impossible for God to be unjust; a severe Lesson for Presumptuous Sinners, who resolve to enjoy their Lusts and Pleasures, glut themselves with Revenge, and yet hope when this Life's Scene is ended, the few Petitions of their Epilogue shall purchase Favour.

12. If thou goest on in this Career, thou wilt be guilty of a Gross Absurdity; for if thou resolvest to Sin, and invocatest the Almighty to be Merciful, thou dost in effect beseech God to unthroned himself of his Justice, and to be indulgent to an Impenitent Sinner. This being impossible, it concerns thee to arise from Sleep, and shake off all vain and deluding Hopes, that thou may'st fix on the true and never-failing, which is the Anchor of the Soul, a laying hold on the Land of the Living; it is the Ease of Sorrows, Grief's Asswager, Affliction's Comforter, and Despair's Antidote. Again, it is Faith's Perspective; the *Nebo* where we take a view of the Promised Rest, and the Faithful Spy to discover the *Holy-Land*, bringing us the Tastes from *Escol*, the Fruits of the Spirit, the Possession which they hold, who Enjoy no more, and yet are Rich in all Things.



## C H A P. XVII.

*Rules to govern our Hope.*

**I**N order to this Governance, endeavour to fortifie thy Mind with Resolution and Sobriety, which will guide to Purity of Life. *For every one that hath this Hope, purgeth himself as he is pure, 1 John 3. 3.* A true Hope, with a Resolution to persist in any known Sin, is incompatible. The Devout Man's Hope never faileth; of which *Seneca* could say, *That Fortune hath often deserted the Innocent, but good Hope never.* Hope to the End; for the Perfection of that Vertue is Perseverance. *We must wait for the Adoption, to wit, the Redemption of our Body, Rom. 8. 23.* Though deferred Hope disturbs the Heart; *Though it tarry, wait, for it shall surely come, Hab. 2. 3.* Whatever Trials we undergo, let us put on *Job's* Resolution, *Chap. 13. 15.* *Though he slay me, yet will I trust in him.* We belong to him that Redeemed us; *If we hold fast the Confidence, and the Rejoicing of the Hope firm unto the End, Heb. 3. 6.*

2. **THOUGH** through Human Frailty thou sometimes art assaulted with Fear; yet be confident, and pursue the *Psalmist's* Rule, who expresses, *What time I am afraid, I will trust in thee, Psal. 56. 3.* Fear and Hope may inhabit together, especially where the Fear of the Lord doth not abrogate Faith's Confidence, but Carnal Security. Treasure up the Promises of God;



to that intent were they written, and divulged, *That we through Patience and Comfort of the Scriptures might have Hope*, Rom. 15. 4. Fix not thy Rest on this World, or place thy Confidence on any thing in it; it is but comparable to a broken Reed, a slack Rope on the Raging Sea, or a False Friend in Adversity; and like the Quick-sands, on which infatuated Builders lay their Foundations: As *Moses* told *Israel*, *Ye are not come to your Rest*, Deut. 12. 9.

3. ALL Temporal Enjoyments are liable to Vicissitudes, and no Constancy to be found among the Sons and Daughters of Men. Prosperity is like a Fair Morning; quickly overcast with hideous Storms; like the Morning Dew, soon vanishing; or like a pleasant Flower, or a *Jonah's Gourd*; such are all Humane Enjoyments. So that there is no sure Hope, but in the Almighty, who is immutable, neither deceiveth those that trust in him; therefore, beware of vain Hopes, especially those which are Irrational, (lest thou tempt the Lord) for they are fraudulent to Men. Such is their Reliance who condemn the ordinary Means in Expectation of Miracles, and act contrary to the express Word of the most High, in vain Hope of obtaining a Pardon.

4. PROPOSE not too great things to thy self; for we are frequently the evident Authors of our own Misfortunes, when we promise Peace, Health, and Prosperity to our selves. This soaring Ambition's Wings are sometimes plumed, and we fall into Bitterness, when we come short of that which to our selves we so

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vainly promised. So that it were much better never to climb too high, than put our selves in so much danger as falling from so great a Precipice; but rather let us invoke the Great Being, who is the Author of our Hope, and the Donor of all Consolation, to infuse a sure Hope, and a stedfast Confidence, by a Divine Inspiration into our Souls.

### A Prayer for Hope.

**O** Almighty God, my earnest Expectation and Hope, my Fortress, Helper and Deliverer; though my numberless Sins have deserved thy Wrath, insomuch as thou may'st justly cast me off into hopeless Despair, and final Destruction; yet look upon me with thy Eye of Mercy, through the Wounds of a bleeding Jesus, in whom thou hast commanded me to believe, and hast promised Remission of my Sins, and Eternal Life. For his sake alone I humbly beseech thee, give me that Assurance, that in the end, I may obtain my Hope, even the Salvation of my Soul. And though thou dost now fill my wounded Spirit with Bitterness, and remove from me Peace and Comfort, so that I forget my Prosperity, and go Mourning all the Day long:

2. **T E T**, O Lord, though thou humblest my dejected Soul, with ponderosity of Sorrows, and makest my Eyes Fountains of Tears, driving me to Solitude and Silence, with them that Mourn in Zion; yet thou dost extend thy Goodness to them that wait for thee, and to the Soul which seeketh thee. Thy Mercies are renewed every Morning,



ing, and thy Compassions fail not to frail Dust and Ashes. Thou hast opened unto me the Rich Treasure of thy transcendent Mercies, and enabled me to trust in thee: Thou hast according to thy stupendous Mercy begotten me again to a lively Hope, by the Resurrection of thy Dear Son from the Dead, of an Inheritance Incorruptible: For all these Blessings my Soul hath acknowledged thee to be my Portion; therefore will I trust in thee.

3. O Lord, I know, that the Hopes of the Hills are vain, and so is all Confidence in frail Mortality; and no Hope can be happy, which is not fixed in thee. But in defiance to all Satan's Devices, Thrice Blessed must he be, whose Hope thou art. He shall be like a Tree planted by the Waters of Life, which shall never wither, but prosper; for thou art Truth it self. And O thou God of all Consolation, now speak Peace to my afflicted Soul, and let me not be disappointed of my Hope. Thou art pleased to wean me from the Allurements of an unkind and diffident World, by suffering me to endure such Grief and Sorrow; yet seeing thou art my Hope from my Youth, let me not be ashamed of my Confidence; let thy Mercy be still my Hope, and thy Grace my Strength; amidst all the Storms and Surges of Affliction, fasten my Soul's Anchor on the Land of the Living, my Rock, who is entred within the Vail, to make Requests for me.

4. INURE me with Patience, until the time of Comfort and Refreshing shall return from thy gracious Presence. Give me the Helmet of Salvation, and an Assurance of what thou hast graciously promised in thy Word, and laid up for me



*in Heaven. Let the Experience of thy former Goodness in many Deliverances give me a Door of Hope for the future, that I may more and more trust in thee. And, O thou, who art the God of Hope, fill me with Joy and Peace in Believing, that I may abound in Hope, through the Power of thy Holy Spirit. Give me a strong Consolation, and full Assurance of thy Mercy, that continuing grounded and established in a stedfast Hope of my Resurrection to a Life of Glory, at the appointed Hour, my Flesh may rest in Hope, and my Soul be cheerfully rendred into thy Gracious Hands, to rest with thee, through Jesus Christ, my Ever-blessed Lord and Saviour. Amen.*

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## C H A P. XVIII.

### *Of Fear.*

**F**E A R is a pensive and anxious Expectation of some danger approaching, either Imminent, or a Supposition of appearing so. We are Timorous at any *Malevolency*, which is real, or appearant; and many times at that which proves not so. Fear is opposite to Fortitude, as one extream of Participation; and as it allayeth too much Presumption by its limitation, it becomes Beneficial; but when it exceeds its Extent, it grows Pernicious. Virtue is absent, when Fortitude is not present. And he can never express his Duty towards God well, or demonstrate his Justice to the World, who acts contrary; for Satan is Vigilant



lant in his Diabolical Operations upon the Timorous, offering to his View continual Objects of imposterous and vain Fears; like Hunters *Suels* to Chase the fearful Deer from the safe ways: So *Satan* driving through Pusillanimity and Timidity, that he maketh them Evil for fear of Men, whom the Fear of God cannot make Good.

2. TO omit many Acceptations of the Word; I shall only handle some few; First, There is a natural Fear, and that of two sorts, in respect of the Object; First, Concerning the avoidance of Sin, for the Love of him who knew no Sin. It happen'd so with *Adam* in his State of Innocency, who having heard the Threatning, feared to Sin, signalizing he would not be guilty of offending his Creator, whom he loved above all. But however, *Adam* in the Temptation lost this Fear, and so Sinned, yet in the rectitude of his Mind, he reassumed it. Secondly, In relation to the avoidance of Sorrow in apprehension of God's Anger against Sin committed. In this *Christ* feared, *Matt.* 26. 38. *Heb.* 5. 7. He that knew no Sin.

3. THE nearest to this, is the filial Fear of the Regenerate, who tho' through Infirmitie they frequently Sin, and fear to displease God by any Offence; as *Solomon* declares, *Prov.* 8. 12. *The Fear of the Lord is to hate Evil.* This is the beginning of Wisdom, and it is principally demonstrated in Four Things: First, That we place God ever before our Eyes, moving as always in his Presence. Secondly, That we acknowledge him as the Omniscient Witness,



Witness, and Supream Judge of all our Thoughts, Words and Actions. Thirdly, That we fear not the Creatures, as we do the Creator. Fourthly, That we ever perform that which is just and acceptable to him; tho' no Mortal Eye can testify against us, or the World may be offended; yet let us follow those Patterns of Goodness, as *Joseph, Daniel*, and many other Servants of the most High.

4. THERE is a Fear of Infidelity in them that love the Sin, but fear the Punishment. This is that servile Fear which the Wicked affect; which tho' perhaps it may restrain them from sinful external Acts, yet it is not Predominant over any constant Duty: For no sooner their Dread is vanished, but they turn with as great eagerness in pursuit of their sinful Game, as the Dog to his Vomit, or the Sow to her wallowing in the Mire. This Fear is not Consonant to God's Children, because a guilty Conscience ever attends it, as Incredulity and Expectation of God's Just Judgments on their Sins, without hoping and trusting in Christ's Merits. A Christian Fortitude dissipates Fears, which made the *Psalmist* animate himself, *Psalm 49. 5. Wherefore should I fear in the Days of Evil? And Psal. 23. 4. I will fear no Evil, for thou art with me.* Again, *Psalm 27. 1. The Lord is my Light, and my Salvation, whom shall I fear? The Lord is the Strength of my Life, of whom shall I be afraid?*

5. THE Wicked fear where no Fear is: They fear not God for Love of him, but for Self-ends and fear of Punishment; as the *Grecians*



*cians* Worshipped their false Gods; and the Commonalty the great Lords: Which is a Symptom of a base and impious Mind, prohibited to them that are adopted Heirs of the Heavenly *Jerusalem*, to whom the Wise Man speaks, *Prov. 9. 25, 26. Be not afraid of sudden Fear, neither of the Desolation of the Wicked when it cometh; for the Lord shall be thy Confidence, and shall keep thy Foot from being taken.* And *Isaiah* encourages us in Chap. 4. 1, 10. *Fear thou not, for I am with thee: Be not dismayed, for I am thy God, I will Strengthen thee, and I will Help thee.* And in the 43. Chap. ver. 1. *Fear not, for I have Redeemed thee.*

6. A L L which Precepts are to be apprehended of servile Fear; which is to despond of God's Mercy, rendring Men Desperate, not provident to avoid Danger, nor importunate to fly to God for Help: The first is evident in *Jehoram's* Message, *Behold*, said that *Prophaner*, *behold, this Evil is of the Lord, what should I wait for the Lord any longer?* 2 Kings 6. 33. And in that precipitate Counsel, *Job 2. 9. Curse God and Die.* The second Effect we read in *Jacob*, who being in danger of his Life, instantly Prayed, and sent Presents to appease his Revengful Brother. Not to be afraid of God's Judgments on Sin, is Carnal Security, and Stupid Carelessness of *Seared Consciences*, 1 Tim. 4. 2. Not to fear Imminent Dangers, demonstrates an improvident Mind. And not to fear God's Dreadful Presence, must needs be imputed to Sinful Mortals, as an Ignorance of the Deity, and a Man's own self.

7. B U T



7. BUT to be a Timorous *Antemon*, who was possessed with so large a Stock of Fear, that he durst not stir abroad; but kept Two Servants at home to guard his Head, with a Brass Shield; is not only an Impious but Ridiculous Fear. To stand in awe of Men, more than God, is the Fear of Hypocrites. To fear without Confidence in God, for the Diversion of Evil, (as *Belshazzar*, when seeing the Hand-writing upon the Wall, his Knees trembled, and the Joints of his Loins were loosed; or as *Saul* at *Endor*) is such a Fear, as God Challenges no share in it. This Fear is a perpetual Torment to the Wicked, and can by no Means quiet the Voice of their Conscience: It is an Imperious Mischiefe, an Anticipation of Evil, not yet come, an Inducement to a Man's Unhappiness, not only with present Evils, but with future, which, were Fear banished, they could not molest him; semblant to that Fear of Inevitable Death, which forceth Men continually to Die, for fear of Dying once.

8. BUT to fear God with a filial Fear, proceeding of Love to him, as in Christian Verity, the Fountain of Wisdom, and true Happiness: And with such a Fear, God is well pleased; he will deliver them, and fulfil their Desire; he will learn them the Way of Righteousness; they shall enjoy all that is good, and when they seem to lack, they shall be supplied most; it shall be Health and Strength to 'em, *Prov.* 3. 8. They shall have Understanding, Blessings Temporal and Eternal, and be Animated to perform Acts of Goodness, and deal Uprightly with



with all Men : Examples of which we have in *Obadiah*, *1 Kings* 18. 3, 12, 13. and *Joseph*, *Gen.* 42. 10.

9. THIS Fear brings more Advantage to the Possessor, than great Riches to the Wicked. It is the Soul's Angel-Guardian, Innocency's Keeper ; it is Security's Antidote, the Mind's Centinel to Awaken it, and give the Alarm against the Assaults of the Subtil Enemy. This Armeth a Man with a true and unfailing Confidence : 'Tis indeed the Sum of what God requires of us, *Deut.* 10. 12. And what the Preacher's Doctrine, informs us of, even, *the whole Duty of Man*, *Eccles.* 12. 14. Of this only is that Saying true, The Mother of the Fearful never Weeps much ; because such are truly Blessed.

10. NOW by Reason, we are but Men, even frail Mortals, not yet perfect in Love, and so liable to many Fears, and subject to many Sins, Failings and Hazards, and thereby exposed to many dangerous and servile Fears ; which by the Stupendious and Tender Mercy of the Almighty, may convert it in the Issue to our Happiness ; but if we are so prone to Sin, even under so much Fear, what would we be if we were secure from all ? Therefore I have thought it necessary to lay down some Rules for the Governing of our Thoughts in Fears ; which I shall shew in the next Chapter,



## C H A P. XIX.

*Rules for Governing our Thoughts in Fears.*

**F**IRST, for God's Glory, and the Salvation of thine Immortal Soul, condemn any Danger: It was our Saviour's Precept, *Fear not them who are able to destroy the Body only*; for they cannot diminish thy Happiness: They may indeed make an Addition to thy Felicity, if thou bearest well thy Injuries. These Objects are only dreadful to the Ignorant; like that *Cumane Ass* in the *Lion's Skin*, or the *Crocodile*, fierce against the Timorous, but fearful of the Courageous; so is the Impatient, who cannot submit to take up the Cross, which like *Moses Rod*, thrown down became a dreadful Serpent; but at God's Command re-assumed, an harmless Rod, to divide the Briny Floods, and open a way into the Promised Rest: Many Men heighten their own Fears, deluding Fancy, representing that Monstrous, which right Reason would discover Innocent; in a Constant and Prudent Resolution to meet with Difficulties.

2. FEAR God, and be not dismayed, *Josh.*  
 1. 9. Endeavour to fix thy Mind upon such a Basis of Moderation, that thy Resolution neither rise to Temerity, nor fall to Timidity; neither to be Obstinate, nor to be Afraid of anything: But in a Medium, carry such an even Temper, as that Prudence may claim that Priviledge to sit at the Helm without the Interruption of either Extreams: Take the Prophet's Counsel, *Isai.* 8. 13.

*Sanctifie*



*Sanctifie the Lord of Hosts, and let him be your Fear, and your Dread, and he shall be your Sanctuary: But fear not their Fear, who say a Confederacy.* The present Fear of God Createth us an Eternal Security: Fear him, and he will banish all other Fears from thee. Behold the Psalmist how he is Fortified; *Though I walk in the Valley of the Shadow of Death, I will fear no Evil; for thou art with me,* Psal. 23. 4. And Psal. 118. 6. *The Lord is on my side, I will not fear what Man can do unto me.* And in Conclusion, the Fear of the Lord immergeth all other Fears.

3. IN every Danger, impress on thy Heart the Omnipotency of God, and endeavour to have an Affiance in him: He that pursues this Rule shall act safely: When a Fiery-Furnace was threatned, *Shadrach, Meshac, and Abednego, answered the Incens'd King, Our God whom we serve is able to deliver us,* Dan. 3. 17. And David tells you, *Psal. 34. 7. The Angel of the Lord encampeth round about them that fear him, and delivereth them.* And when our Enemies seem most formidable, there are more for us than can be against us: As it appeared in the Case of the Prophet *Elisba, 2 Kings 6. 16.* It animated the Royal Prophet to Cry out, *In the Lord put I my trust; how say ye then to my Soul, flee, as a Bird to your Mountain?* Psal. 11. 1. All Confidence in Men, even their Counsels, or an Arm of Flesh, is unhappy, and must come to nothing; but God endures to all Eternity: Which made the Psalmist declare; *Therefore will we not fear, though the Earth be re-*



*moved: And though the Mountains be carried into the midst of the Sea.*

4. TAKE Solomon's Counsel, and hearken unto the Word of God, Pro. 1. 33. *Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of Evil.* And, Prov. 3. 23, 34. *Then shalt thou walk in thy way safely; when thou liest down thou shalt not be afraid.* Herein shall be made manifest God's Power, Truth, Providence, Mercy and Justice, that thou mayest trust in him; according to the Expression of the Psalmist, *They that know thy Name, will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee,* Psal. 9. 10. Love the Lord thy God with a sincere Heart: And the more thou lovest him, the more thou wilt rest assured of his Love and Protection: And the more perfect thy Love is, the more it casteth out Fear, 1 John 4. 18.

5. TAKE Job's Advice, Chap. 22. 24. *Depart from Iniquity, and say of it, as the Princes of the Philistines said of David, Let him not go down with us to the Battel, lest in the Battel he be an Adversary to us,* 1 Sam. 29. 4. Fix thy self to seek the Lord, as Jehosaphat did, when the Armies were upon their March towards him, against whom he Achieved a Glorious Victory, 2 Chron. 2. 3. Entertain a good Conscience, it shall be a Wall of Brass unto thee: The safety of that makes a Man assume the Courage of a Lion: But if we perceive the Smoke of Infernal Brimstone ascend there, we must needs Faint like the Men of Ai when they beheld their City on Fire, Josh. 8. 20. Guilt of Sin



Sin in the Conscience creates Sordidness in Men; they may possibly express Transcendent Words who possess a Timorous Conscience; but as one said of the fearful Dog, he must needs fear, who hath no peace in himself.

6. CONSIDER with David, *Psal. 37.* the End of the Saints and Apostles Sufferings, which hath ever been happy; and they are the more Partakers of Christ's Glory, for bearing a share in his Sufferings: Consider how long they have suffered, and then thou canst not fear any of those things which thou shalt suffer: *Behold the Devil shall cast some of you into Prison, that you may be Tried—be thou faithful unto Death, and I will give thee a Crown of Life,* Rev. 2. 10. True it is, Flesh and Blood claims Allowance for its Infirmary; but the more we can apply to our Hearts the End of the Saints, and the quiet Fruits of Righteousness, to them that are exercised, the less we must needs be sensible of the Malignity of any Creature.

7. ENDEAVOUR for Peace with God; give him no Rest till he speaks unto the Voice within thee, thy Conscience: And firmly resolve not to let him go, until he Bless thee, and Assure thee of thy Remission in Christ Jesus. He hath nothing to fear or molest him, whose Sins are forgiven: When the Sting of Death is taken out, who would not be Valiant? Which occasioned St. Paul to express himself, *1 Cor. 15. 57. But thanks be to God, which giveth us the Victory through our Lord Jesus Christ.* And St. John says in his first Epistle, Chap 3. 4.

And



*And this is the Victory that overcometh the World, even our Faith.*

8. *I*N thy greatest Fears Pray most fervently: Even so did our Saviour, being in an Agony, *He Prayed more earnestly*: So did Jacob in Fear of his Brother's long studied Revenge, *Gen. 32. 9.* Pray and beseech God that he would illuminate and open thine Eyes to behold his Saving Health. God many times sounds his Alarm to awaken our drouzy Souls, and open our Mouths to earnest Prayer, which in Prosperity are too prone to the Spirit of Slumber and Coldness: Fear hath many Tongues, and can open the Mouths of the Dumb: Even *Jonah's* Mariners in their Fear will Pray, and instigate others to the same Duty: That one Example of *Athias*, *Cræsus's* Son, sheweth what the Violence of Fear can do; he who before was Dumb, on a sudden cried out, *O Cyrus, spare my Father, and by our Misfortunes learn, that thou also art but a Man.*

#### A Prayer against Fear.

**O** Almighty Lord God, who art in thy Wrath and Indignation dreadful against Sinners, I humbly acknowledge and confess, that there is not one of thy Judgments but what the Guilt of my Sins have long since deserved; even the Miseries of this Life, Terrors of Death, and future Condemnation: But, O thou great God of Consolation, assure me of a full and free Pardon, and a Remission of all my Sins, and Seal my Peace with thee, through the Blood of a Crucified



fed Jesus. Fill my Heart and Affections with that measure of thy Love, as may exclude all servile Fear: Give me the Testimony of a good Conscience, to comfort me against all vain Fears of the Wicked. Lift up the Light of thy Countenance upon me, and give me that Assurance that thou art and will be my Defence and Confidence.

2. AND, O thou who rulest in Heaven and Earth, from the Angel to the Worm, the lowest of Creatures; and from the Swayer of the Scepter, to the Drawer of Water: Thou art Omnipotent, and canst do what thou pleassest, and no other God besides thee, can Deliver after this sort: Lord, let it be thy Divine Will and Pleasure to deliver me from those Afflictions which I fear and so much tremble at; that I may live to Praise thee, and declare thy Goodness towards me in the Land of the Living.

3. AND I humbly beseech thee, O Father, if it be possible, let this Cup pass from me; yet nevertheless not my Will, but thy Holy Will be done. Lord, suffer me not for any Trials in Afflictions, or under any Temptations, to fall from thee: Consider my Frailty, remember whereof thou hast Made and Fashion'd me, that I am but sinful Dust and Ashes, which soon fade and pass away.

4. GIVE me Patience to endure thy Fatherly Hand of Correction, and a full Assurance that all things shall Work together for my Advantage: Give me a fervent frame of Spirit, to Pray more Earnestly; and give me that Faith, to which thou, who canst not be guilty of the Breach



*Breach of it, hast made the promise of Audience, and granting my Petitions. Give me an invincible Resolution, not to let thee depart until thou dost bless me with some happy Issue, through Jesus Christ, my Lord and only Saviour, Amen.*

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## C H A P. XX.

### *Of Cares.*

**C**A R E is the Child of Providence: Some say, the Soul's Apparator to Summon all its Faculties to its Senate or Counsel. It is rather Counsel's President, determining what to pursue, and what to decline: It is the Weight which moverh all the Wheels; which taken off, or quite run down, all the Nerves of Providence are loosed, and the Soul's Faculties become inactive and resty, so as we neither Affect the Good, nor Fear the Bad.

2. C A R E is the Centinel which gives the Allarm to awaken Wisdom to its Offices, and the Steward of the Internal Habitation: It is the Pilot which sitteth at the Helm, to steer and direct the Course; lest Industry be wanting to prudent Decrees and Resolutions, or Success to Industry. So necessary is this Vigilancy of the Soul, that without it we can neither be profitable to our selves or others, in things Divine or Humane: Tho' Salvation shall neither be in his Care, as the Apostle mentions, *Who Willeth, nor of him that Runneth, but of God,*  
*that*



*that sheweth Mercy*, Rom. 9. 16. Yet if thou use not thy Diligence to lay hold on his Promises, thou shalt find, that he which Created thee without thy Care, will not Save thee without it; for he hath made thee a voluntary Agent, and hath endowed thee with Reason, that thou mightest use his Ordinance, for the benefit of thy own Salvation.

3. THO', as the Apostle says, 1 Cor. 3. 7. *It is neither in him that Planteth, nor in him that Watereth, but in God who giveth the Increase*: Yet if the Dispensation be Committed to thee, Woe be to thee if thou Preach not the Gospel: And Cursed is he that doth the Work of the Lord negligently: Tho', as the Psalmist mentions, Psalm 127. 1. *Except the Lord build the House, they labour but in vain that build it*: And, *Except the Lord keep the City, the Watchman waketh but in vain*; and the Builder shall Work to Confusion: Yet if thou art a careless Inhabitant of *Laish*; if thou art not Vigilant, or in necessity Build not, thou temptest the Lord thy God, Judges 18. 7. It is in the Power of Omnipotency, who said at first, Gen. 1. 11. *Let the Earth bring forth Grass, the Herb yielding Seed, and the Fruit-tree yielding Fruit after his kind*. Which to this Day are duly performed: But except thou Plant and Sow, thou must not expect to Reap: Neither hath the Almighty Wisdom fixed this Care in our Hearts for our selves only, but likewise for them to whom he hath given dependance on us. So that if any Man will not Work, according to the Apostle's Order, let him not Eat, 2 Thes. 3. 10. And, If  
N any



*any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel, Tim. 5. 8.*

4. It is an exquisite Care which the Great Being hath implanted in the Hearts of Mothers, for the Preservation of their Children, in which, *They shall be saved if they continue in the Faith, and Charity, 1 Tim. 2. 15.* Neither is any Employment, Calling, or Person, among the Sons of Men, exempt from Care. Kings, as the Honoured Parents of Kingdoms, embrace Care of the largest size, like those *Egyptian Plagues, Exod. 8. 3, &c.* not forbearing their Sacred Beds: They must take Care for the Weal of their Subjects. It was a Mark of Shame and Dishonour which the Holy Ghost fixed on *Gallio, Acts 18. 17.* But *Gallio* cared for none of these things.

5. CHRIST in his Suffering for us omitted not this Emblem in his Crown of Thorns. Nor can the Brutes and Animals subsist without their Care: God hath given them a marvellous Instinct and natural Sagacity, to build and lay up for themselves and their Young: So that the Sluggard may well be sent to School to *Solomon's Industrious Ant*, labouring in Summer against the Winter, *Prov. 6. 6.* And the Careless Daughters, who think they were Born to live at Ease, may learn of the Provident Bee, and other Creatures, Prudent in their Kind, *Isa. 32. 9, &c.*

6. CARE there must of necessity be used, and the best are not secluded from it; but the malicious Enemy striveth to pervert it to  
Man's



Man's Destruction, endeavouring to make some so Ebrious with desire of Ease, that they sleep negligently: And where he encounters with an Active and Industrious Nature, he laboureth to introduce some vain or impious Object of Cares, to extract a Distraction from that which should conduce to their Happiness. The Misery that attends Infatuated Mankind, is, when their Cares, like the River *Jordan*, empty their Sweet Streams into a Dead Sea of Unprofitable Desires and Vanities.

7. THERE is no Sin which hath not some Unhappy Cares to surround and foment it: And commonly more Acts of Supererrogation, than Salvation requireth. Impious Cares are Revenge's Brokers, Lust's Panders, Avarice's Vassals, Error's Nurses, Mother's Sin, and Vice's Hand maids, in all which they but fight for a destructive *Helena*, or a Mischievous Gain. How happy might Adulterers, Murderers and Robbers be, were so much Adventure, Vigilancy, Charge and Care, bestowed on God's Service, as they employ in their Sins! Taking more Care and Pains to go to Hell, than by the Tender Mercy of God, would guide them to Heaven.

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C H A P. XXI.*Rules concerning Cares.*

SEEK first the Kingdom of God and his Righteousness, Mat. 6. 35. that all things necessary



cessary may be Administred unto thee : Let thy main Care be for God's Glory, and thy own Salvation; to acquire that one necessary Thing, which once gain'd, shall never be taken away or lost, *Luke 10. 42. Martha's many Incumbrances in this Case, cannot avoid Subordination : This is Treasure in Heaven, neither in danger of Thieves or Moths. That same Hysteron Proteron, wherein Worldly Desires appear like those Unmannerly Imps in Eli's Discomposed Time, claiming to be served before God himself, must needs come to nought; and it proves but lost Labour to rise early, late take rest, and eat the Bread of Carefulness, Psal. 127. 2. That Manna which was kept all Night, except only for the Sabbath, was Corrupted, Exod. 16. 20, 24. All our Labour to lay up, except for Salvation (the Eternal Sabbath) is but lost : Therefore Labour for the Meat which endureth to Eternal Life, John 6. 27.*

2. SET your Affections on things above, Col. 3. 2. And study a Holy Contempt of this World : It is Affection creates us Care; and where that is, there our Cares and our Minds will be fixed. 'Tis the highest Prudence to lop off vain Cares, that our better-placed Care may be more Fruitful, and to thrust out Worldly Thoughts : As Christ did the tumultuous Company at *Jairus* House, which otherwise, like those Guests at *Bethlehem*, would afford him no room : As when the Superfluity of the Branches are pruned off, the Vine is recompenced in the Fruit : So it is in the cutting off



off vain Cares ; the more thou diminishest from them, the more fruitfully shall thy Soul be augmented in Spiritual things : As when *Elijah* was taken up to Heaven, his Mantle fell off, *2 King. 2. 13.* so do the Cares of this World, when our Hearts are addicted to Heavenly things.

3. **H O W** properly may vain, childish things, like dead Leaves near the fruitful Autumn, fall off our Minds, when we subscribe our selves Men ? And when that which we have in Possession is perfect, how easily do our Worldly Cares wither and fall away ; even like the Glow-worm's fraudulent Lustre, which vanishes at the approach of the Morning Light ? In whatsoever State thou art, learn therewith to be content : Discontent and Avaritious Desires force the Heart, upon the sharp Tenters of Care : If a Man be content with little, he will not care for much : Cares follow Riches, and augment with their Encreases, *Mat 13. 22.*

4. **TRUST** in the Lord, and commit thy ways to him, and he will bring it to pass, *Psal. 37. 5.* Cast thy Care upon him, for He careth for thee, *1 Pet. 5. 7.* and hath Promised, *He will never leave thee, nor forsake thee, Heb. 13. 5.* And the Prophet declares this comfortable Report, *Jer 17. 7, 8. Blessed is the Man that trusteth in the Lord, and whose Hope the Lord is ; for he shall be as a Tree planted by the Waters, and shall not be careful in the Year of Drought.* God's Providence is Vigilant over his Servants, and it can neither err, nor be defeated : He that gave us Life, will not fail to give us Meat and Cloathing ; he that feeds the Fowls of the Air, and  
adorns



adorns the fading Flowers, with such Varieties of Beauty, will not forget to Feed and Cloath Man, whom he has appointed to be Lord over them.

5. HE knoweth our Necessities before we ask, and that all our Care cannot add one Cubit to our Stature: Riches and Honours, for which Men take such indefatigable Care, come neither from the East, nor from the West, nor yet from the South; but it is God which both giveth and taketh away. Some increase in Wealth, Sleeping, or Waking; others with unwearied Industry wax Poor: Labour to perform thy Endeavour with Cheerfulness, and commit the Issue to God: By which means thou wilt avoid all Diffidence and Distracting Care.

6. BE Vigilant over thy Soul; otherwise Cares will choak up the Holy Seed of God's Word, whereby it will become unprofitable to thee: It will eclipse the Light of Heavenly Knowledge, it will clog the Heart, and creep on like an *Ephialt*, which having seized us, we groan under it, and can neither shake it off, nor awake to an Holy Expectation of the coming of *Christ*. Frequently Recollect thy Mind of thy Mortality, Frailty of Life, and the Vanity of all Transitory things: What are Riches and Magnificence in this World? They are like Childrens Bubbles filled with Air, which vanishes in their breaking: Even such are we, like Dreams, or a Scene, wherein our Parts once Acted, we must shrink into Nature's Tying-room, never to return.



7. IT is uncertain what Hour may be our last; but it is certain one must come, and how nigh it may be at Hand, is beyond our Knowledge; perhaps this Night the Sentence may come forth, and a Writ of Alienation on thy Store laid up for many Years; and this harsh Summons may reach thy Ears, *Thou Fool, this Night shall thy Soul be required of thee; then whose shall all those things be?* Luke 12. 20. When the Hives in their Plentitude warn the Masters of their Republick, that they want a Deduction of their Colony, they Swarm and Fly: But if you cast a little Dust among them, they presently Settle. So the only Expedient to Settle our Swarm of Busie Cares, is the Memento of our Original, *That Dust thou art, and to Dust thou shalt return,* Gen. 3 19. Lastly, to remember the Apostle's Rule, *Phil. 4. 6. Be careful for nothing, but in every thing by Prayer and Supplication, let your Requests be made known unto God:* Those Wants and Cares are happy which chase us to him: Therefore let us depend and hope in him, and Invoke him by Prayer.

### The Prayer.

**O** MOST Gracious and Merciful Lord God, who Feedest the young Ravens, Cloathest the Lilies of the Fields, and Fillest all things with thy Goodness: Thou Governest in Heaven, and in Earth, and givest to every Creature Subsistence and Perservation in its kind: O Lord, I humbly acknowledge thy Goodness towards me, even from the Womb unto this present Moment:  
 Thou



Thou hast preserved me, when I neither knew what Human Necessities were, nor which way to relieve them: When I reposed my self, thou preservedst me; when I did not foresee any Evil approaching, thou dissipatedst it; when I was kept Ignorant of my Necessities, thy Infinite Mercies Prevented me with Blessings and Provisions; when I was Lost, thou recoveredst me: And when I was Dead in Trespasses and Sins, thou didst quicken me by thy Grace; when I understood nothing of the Way of Life, thou meekly didst inform me, and didst guide me in the Way wherein I should Walk: But above all, before ever I was, thou gavest thy Son Christ Jesus to be the Inestimable Price of my Redemption.

2. AND now, O Lord, I who am less than the least of all thy Mercies, what shall I render thee? Nay, what can I, for all thy Transcendent Blessings? Thou hast not only once, like the good Samaritan, but many times, as a God of Infinite Mercy, bound up the Wounds of my Soul, and taken Care of me: O let thy Mercy still continue towards me, and create, O God, in me a Clean and a Contrite Heart, and renew a right Spirit within me, that it may express my Thankfulness aright to so great a Majesty as thou art: The Lions want, the Mighty suffer hunger: Thou hast sent a Fire among them that live at ease and carelessly, even unto the Proud and Rejoicing Cities; and what am I, O Lord, that thou pleasest to Spare me, and dost not still Feed me with the Bread of Anxiety and Affliction, and make me Drink the Waters of Astonishment?

3. LORD,



3. LORD, fix my Hopes on thy Providence, and give me Assurance thy Mercy shall never fail me: I humbly cast all my Cares upon thee, who art a Protector of thy Children: Prosper thou my Labours, whose Providence descendeth to the Preservation of the poorest and meanest of all thy Creatures, Feed me with Bread of my Stature, and let me never want that which thou knowest needful for me: O thou, who didst increase the Sareptan's Oil and Meal, so that it failed not in all the Famine, Bless that Portion which thy Providence hath Measured out to me, and mine; let thy Blessing descend upon it, whether it be much or little, so that finding a sufficiency therein, I may in a Thankful, Holy and Prudent Use thereof Glorifie thy Holy Name, and live Contentedly and Cheerfully before thee.

4. GIVE me in every Estate, both in Prosperity and Adversity, a faithful Dependance on thy Gracious Providence, which never faileth them that trust in thee: Thou best knowest, O Lord, my Necessities before I ask; let no Cares of this World distract me from thy Service, neither make my Confidence in thee, incline to any distrust of thy Goodness, or fixing my Heart on the love of this present World: Thou hast given thy Holy Son Jesus; assure me by his Infallible Spirit, that with him thou wilt also give me all things.

5. GIVE me a Heart to Rest in thee, and to put all my Trust and Confidence in thy Mercy; instruct me, to seek thy Kingdom, and the Righteousness thereof, before all things which this World can give or take away: So that thou  
O who



who provideſt for me, may'ſt in thy good Pleaſure adminiſter to me all thoſe things, which thou ſeeſt neceſſary for the relief of this Life's preſent Neceſſity; and let thy Bleſſing evermore attend it, until having paſſed through this World of Cares, and Valley of Miſeries, I may arrive to that Bleſſed Life, thy Kingdom of Glory, through Jeſus Chriſt, our Lord and only Saviour. Amen.

## C H A P. XXII.

### Of Jealouſie.

**A**MONG thoſe Thoughts which diſpoſe the Mind, the Jealous are not the leaſt: And the Wiſe Man acknowledges, Prov. 6. 34. that *Jealouſie is the Rage of a Man*; and it is frequently ſo exaſperating to implacable Anger, That he will not regard any Ransom, neither will he reſt content, though thou giveſt many Gifts, Verſe 35. I mention not here that Jealouſie, as 'tis Attributed to God, and ſometimes importeth Anger, as in Ezek. 8. 3. and Chap. 16. 42. or Execution of Juſtice, Deut. 29. 20. nor Indignation at that which moleſteth thoſe the Almighty loveth, Ezek. 39. 25. Zach. 1. 14. or Pity to his People, Joel 2. 18, 19. nor as in Man, ſignifying only Envy and Emulation, as Rom. 10. 19. and Chap. 11. 11. or Fear of Danger to thoſe whom we are moſt Indulgent, as 2 Cor. 11. 2. Neither do I mean that of Ambition, to exclude Corrivals  
of



of Sinister Ends, such as *St. Paul* charged the False Apostles amongst the *Galatians*: Nor of Suspicion, which is an Opinion or Dread of some Evil, sprung from Symptoms of Levity, or Airy Notions, which sometimes set Friends at a great distance, and imbitter Humane Societies: But of that which God gave a Law to *Israel*, *Num. 5. 14.*

2. THIS is a Perturbation of Mind, compounded of Fear, Love, Indignation, and Suspicion; a bitter Electuary of Ingredients, though good and proper in themselves, if apply'd to their distinct Uses: This Jealousie is the Bane of Unhappy Love; the Gall of Wedlock; the sad *Asmodeus*, which makes the most flourishing Families detestable, if not desolate: It is a Tenebrous Apparition of disturb'd Thoughts, restless in the inquest after that which they most abhor, and dread to find: It is the Soul's *Abssynthiam*, and overflowing Bitterness, the Scourge and Torture of Afflicted Minds, really tormenting sometimes with Imaginary, but often with vain Evils: It is the Devil's Master-piece, and Quintessence of his Envy, rendring the Honourable, and (otherwise) Happy Estate of Matrimony, which the Almighty appointed to be the greatest Worldly Comfort; he, by his Diabolical Malice, strives to make it the most odious and unhappy: Therefore it may well be nominated in *Num. 5. 30.* *The Spirit of Jealousie*. For a worse Fury could never have been contrived to perplex frail Mortality.



3. NOW whereas the *Drama* in this unhappy Scene, is of two Persons at least, the Rules of Advice in this Case, must have a double Address; which is to the Jealous of either Party: And First, Espouse not another's Sin by a foolish and impious Connivance at the basest Action. He that inhibiteth Divorce in any other Cause, as 1 Cor. 7. 12. permitteth it in the Cause of Adultery, Mat. 19. 9. And the Law allows, when the Jealous Man shall have set his Wife before the Lord, and Justice shall be executed upon her, *Then shall the Man be guiltless from Iniquity, and the Woman shall bear her Iniquity,* Numb. 5. 31.

4. BE not rash, lest thou prove Injurious to the Innocent; it is an innate Corruption, to view others Faults, rather than their Vertues, and to surmize that to be Evil which may be transacted. And this Axiom may be fitly applied, That they who are Evil themselves, claim that Priviledge of being Jealous of others: And he that looks through a Yellow Glass, thinks all the World of the same Colour: Consider well, and then tell me, if it be not thy own guiltiness which is the false *Medium*, that casteth that Complexion on others, which indeed thou only retainest thy self.

5. GIVE not place to the Devil; his Malice is like those Envious *Philistines*, who cast filth into the pure Fountains of Humane Propagation, to create a Jealousie between the Married Pair, that by this Venom he may put them at variance, whom God commanded to a perfect Union. Sometimes he will aggravate slight Suspi-  
cions,



sions, which so entreats the Rage of each other, that Reason is many times lost in the Battel: Or else, rather than lose his Game, he will suggest some vain *Chimera* of that which never was, or perhaps never like to be accomplished: Sometimes he will throw Temptations before 'em, such as private Meetings, Whispering, or some such loose Behaviour and Familiarity with others, as may unhappily create Suspicion in the Good and Prudent.

6. NEITHER shall he be destitute of the service of other Mischievous Tongues to foment and feed this Malignant Humour: He that said Matrimony might be happy, if the Wife were Blind, and the Man Deaf; either did, or might mean, if the Wife had not wandering Eyes, she would never spy out Vanity, nor the Husband open Ears, he could not hearken to Malicious Reports: Seriously consider the Vanity of this Evil, and then thou wilt prudently acknowledge, that all Self-vexation is Folly; and to invert the Theme, all Folly is Self-vexation: If with all thy Art and Care, thou couldst invent any Stratagem beyond tormenting thy self, there were some Plea for thy Vexation: But none can be Chaste against their Will, was a Sentence among the Heathens; and *Argus's* Hundred Eyes cannot be so Vigilant, but Opportunity may prove too Crafty for him.

7. IF thy Jealousie be fruitless, then thou hast occasion to vex at the Levity and Vanity of thy own Mind: If it be just, what is the monstrous Object of thy Hatred and Malice? Assure thy self the Adulteress is unhappy enough; and



and there is no Creature on Earth more despicable and odious, nor no Sin in this Life, accompanied with so many Varieties of Plagues and Judgments; so that indeed they are great Objects of Pity, if all these wretched Ingredients can render them to be so, as a wounded Conscience, the Devil's Earnest to the Impenitent, and Assurance of Hell and Damnation.

8. IN the next place, my Address shall be to those in whom there is occasion of Suspicion. And first, Let Man himself consider how odious Adultery is, and out of all Measure sinful; for he sinneth against his own Body, defileth the Temple of the Holy Ghost, 1 Cor. 6. 18, 19. and pierceth through his own Bowels with a Dart of Rottenness, Prov. 7. 23. and that which will render him in the end mournful: But beyond all this, in Case of Impenitency, which the stubborn Presumer may justly suspect, it is that whereby he excludeth himself from the Kingdom of Heaven, 1 Cor. 6. 9, 10. And in the Adulteress's Crime, some Aggravations are appertaining to it, as Robbing her Husband of his Posterity; Obtruding a Base and Adulterous Issue, and so Stealing away his Estate and Inheritance, by giving it to a Stranger, and fixing on an indelible Character of Dishonour and Bastardy upon her Child, who but for her impotent and ungovern'd Lust, might proved Noble and Legitimate. An Injury which she can never expiate, nor repair to the Innocuous Son, with Rivers of Tears and Streams of her infected Blood. This multiplied Sin is sometimes conceal'd from Men, but never from the All-seeing God,



God, who is a severe Revenger of all Iniquity.

9. OTHER Sins are grievous and pernicious; yet neither Lying, Stealing, Idolatry, Murder, nor Witchcraft, can of it self dissolve the Sacred Bond of Wedlock, as this only base Act of Adultery doth: Therefore our Saviour admits of no Divorce, but upon that Occasion. And it is remarkable, that when God would display the Loathsomeness of Idolatry, which most displeased him, he stil'd it Whoredom, and himself a Jealous God; and certainly though that be abolished of the *bitter Water*, causing the *Curse and Rotting of the Thigh with Swelling*, which attended that antiquated Ceremony; yet the bitter Moral and Substance are not quite extinguish'd, *Numb. 5. 18.*

10. AVOID what you are sensible of hath created your Suspicion; otherwise you are guilty, if not of Adultery, yet of a just Cause of Jealousie. *Lysander* punished one of his Soldiers for going out of his Quarters, resolving that he would have none of his, look, or go out, like a Plunderer. *Dinah's* Idle Visits, *Gen. 34. 1, 2.* proved her Dishonor, Effusion of guiltless Blood; her Father's Trouble, and her Brother's Curse: The wisest of Men recordeth it, as the Mark of an Harlot, *Prov. 7. 11, 12. Her Feet abide not in the House; now she is without, now in the Streets, lying in wait at every Corner.*

11. IT was an Italian Severity in *Sulpitius*, and a Disposition to part with his Wife, who Divorced her for going out of Doors Bare-headed: *The Law, said he, confined thee to mine Eyes*  
and



and Approbation, and not to please others. The common Law noted any, going out unvaild; with the odious brand of Adultery. So careful were they to avoid all Occasions or Suspicions of that Sin. However Foolishly strict they were, I am sure *Jerom's Rules* forenoted is good; *Whatsoever*, saith he, *may probably be feigned, be thou cautious it may not be feigned: Thou owest this to thy Husband's Love, thine own Indemnity and Honor, and the Right and Credit of thy Children.*

### The Prayer.

**O** Eternal and Almighty God, Father of Lights, and of the First-born who are written in Heaven, and of the Spirits of Just Men made Perfect. Thou art the Searcher of all Hearts and Reins, to whose All-seeing Eye every Creature is manifest, and every Thought of the Heart naked and open: We humbly beseech thee to take from us our stony Hearts, and to give us Hearts of Flesh; to subdue in us by thy Omnipotent Spirit, the Miserable remainders of the First Adam, that native Inclination to Sin, which continually carrieth us away Captive to the Laws thereof, even to that Evil which we would not commit, but utterly detest, and, in Bitterness of Soul, repent of.

2. LORD create clean Hearts, and renew right Spirits within us; Root out that raging Spirit of Jealousie, that infernal Fire which lies scorching in our Bosoms; and enlighten our Understandings with a sound Knowledge of all



all the Mysteries of Eternal Life and Salvation. Sanctifie our Wills and Affections, and according to thine own gracious Promise, fix thy Law in our inuward Parts, and write it deeply in our Hearts, that we may know thee, from the least to the greatest. Heal up those Wounds which our Sins have made so wide, that none but thine own Hands can close them, and forgive our Iniquity, and remember our Sins no more.

3. O Lord, thou didst by thy Holy Word, so heal the Fountains, that Death and Barrenness was no more therein; heal, we humbly beseech thee, the wretched Corruptions of our Hearts, cleanse and sanctifie all the Thoughts thereof, by the Sweet and Blessed Influence of thy Holy Spirit, and so guide, govern, and direct us in the Way which thou wilt have us to walk in, as that we may in all our Thoughts, Words and Actions, be acceptable to thee: Mortifie and Subdue all our evil Desires and Thoughts, and bring them all into Subjection to thy Holy Will and Pleasure, that we may constantly resist all Temptations to Sin and Wickedness.

4. KEEP us, and Counsel us, in all our Affairs Spiritual and Temporal, that we may be filled with the Holy Fruits of the Spirit of Sanctification, appearing in new and hallowed Thoughts, Words, and Actions, to thy Glory, and our further Assurance before thee; so that in our Bodies, and in our Spirits, we may be kept blameless in this Sinful and Miserable World, unto the appearing of our Lord Jesus Christ; to whom with thee, O Father of Mercy, and the Holy Spirit, the Comforter of the Elect, be rendred



*all Honor and Glory, in Heaven, and in Earth, from this time forth, and to all Eternity. Amen.*

## CHAP. XXIII.

### *Of External Actions.*

**T**HE External Actions of Men are the Product and Fruit of their Thoughts; and as we owe Sanctimony to God, and our own Consciences within, so do we good Examples to our Neighbors in things External. And our Blessed Saviour in his Sermon on the Mount, excites us with this Doctrine, *Mat. 5. 16. Let your Light so Shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven.*

2. **G**OOD Actions proceed from a sound Credence, without which they cannot be good, nor pleasing in the Sight of Heaven; *For whatsoever is not of Faith, is Sin, Rom. 14. 23.* For Faith apprehending Christ to our Justification, renders our Works acceptable to him, if they extend to Fruits of Regeneration; and uniting us to Christ, dedicateth us to a Capacity of his Sanctifying Spirit, and enableth us in some Measure to vanquish Sin, and perform that which is Holy in his Sight. Now the Apostle mentions, *St. James 2. 18. Shew me thy Faith without thy Works, and I will shew thee my Faith by my Works.* And *St. Paul* says, *Rom. 3. 28. A Man is justified by Faith only, without the Deeds of the Law.*

3. **T**HOUGH our best Performances cannot justifie us before the Almighty, because imperfect,



imperfect, yet are they never separated from true Faith; and they are the Path-way to the heavenly *Jerusalem*, though they cannot finish our happy Arrival. Therefore to the Young Man's Query, who desired to be justified by Works, our Saviour replies, *Mat. 19. 16. Keep the Commandments*: Thus he was convinced, who had not yet learned the Righteousness of Faith, which faith, *Believe, and thou shalt be Saved*; thereby implying, that yet he was wanting in some things, who was excellent in others, and therefore must seek Salvation by Faith, and the Way to Heaven by Sanctity. This is a Condition, not an Obligation of our Salvation; for as we can never acquire Salvation by it, so we can never expect any without it, because our very best Endeavours and Performances we owe to God's Honor and Glory.

4. IT is not sufficient to have a good Intention, either to speak, or to do good; for *Satan* is well-pleased, that Men should draw near unto God with their Lips, if their Hearts be far from him; or that they speak well, if they will perform Evil. Words at best are but Feminine Vertues, but Works are Masculine: Of these the Spiritual *Pharoah* giveth charge to smother them. But we desire to convert our Words into Actions, and not only to Speak, but to Effect Holy Performances.

5. ACTIONS Humane, Natural, or Civil, are no otherwise here concerned, than as they are in order to the Moral, and so regulated by the Law, and holy Word of God, in the affirmative or negative Precepts, which is the on-



ly Rule of all our Moral Actions towards God or Man. Neither Examples, Prescriptions, Universality of Consent, nor Commands of Men, must be prevalent with us, against the expresse Word of God: For these claim Privilege only in those things which God's Law alloweth, and referreth to our Authority.

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## C H A P. XXIV.

### *Rules in External Actions.*

**F**IRST; Neither Propose, nor Act, any thing Evil or Unjust, for any Worldly Profit, Honours, or Pleasures: For it is an apparent dettinent to acquire the World with the loss of thy Soul, *Mat. 16. 26.* What can Secular Honours advantage thee, when thou art condemned by the Almighty? Should all the World extol thee, and thou be Canonized a Saint in the Opinion of the Multitude, or thy Actions be highly applauded, equivalent to *Herod's* Speech, and be rendred Supernatural, God's Angel may smite thee, and the Worms destroy thee. What are Pleasures: In their Birth they look towards a Precipitate End; and the Vicissitude of this Scene serveth only to aggravate the Misery: Like that ungrateful sound, which reached the Ears of *Dives* in Hell, *Son, remember that thou in thy life-time, receivedst thy good things, Luke 16. 25.* Present Remembrances of past Pleasures, embitter the Torment.

2. LET





2. LET God's Law be thy Rule and Counsellor, and weigh all thy Actions by his Standard, before thou Execute any Purpose. *David* could not Enterprize before he had consulted God's Oracles: Nor the very Heathens, before they sent for the double *Effataes* of their Priests. When the Word of God is our Rule, we abhor setting up strange Gods in our Hearts, like those who adore their own Inventions, in Will-worship, and voluntary Religion; wherein all, even the most Zealous and Painful Actions, as Pilgrimages, superstitious Fasts, foolish Penance, and idolatrous Oblations, or costly Dedications, shall be rejected, with a *Who required this at your Hands?* Isa. 1. 12. And the Prophet tells you, *Micah* 6. 7, 8. *The Lord will not be pleased with Thousands of Rams, or with Ten Thousand Rivers of Oil: And, He hath shewed, O Man, what is good: And what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?*

3. IN Religious Acts, God left not *Israel* to their own disposing in Minor things, but commanded *Moses*, *See thou make all things according to the Pattern shewed thee in the Mount*, Heb. 8. 5. Also when God's Word is our Rule, we will neither lay Snares upon our own Consciences, placing Religion in those things which God hath left Indifferent, (as they who Prohibited certain Meats or Marriage, 1 Tim. 4. 3.) Nor will we dispense with that Word in any one Point which any Humane Authority pretends, or imposes to the contrary.

4. IN



4. I N all thy Acts and Designs, before thou execute them, duly and seriously consider the Event, which is like a Ship's Rudder, tho it comes last, it directs first and last. Endeavour to gain a Foresight, and consider the Sequel. *O that they were Wise, saith the Lord, that they understood this; that they would consider their latter End,* Deut. 32. 29. By which Means thou wilt in all sinful Actions, with the Holy Apostle, be ever ready to conclude, *That the end of those things is Death,* Rom. 6. 21.

5. I N all thy Actions fix thy self in the Presence of God, by following *David's Example, Psalm 16. 8.* Ever remember thou art in his Sight, and that neither thy Thoughts nor Actions can be excluded from him; for neither Solitude nor Darknes can Vail thee from his All-seeing Eye, *Psalm 139. 11, 12.* In all thy Undertakings acquaint thy self to the Rule of Charity, for that is *the fulfilling of the Law,* Rom. 13. 10. And the Fruit of God's Spirit, *Gal. 5. 22.* And there can be no Performances acceptable to God, if we omit this Duty and Command of the Apostle, *Let all things be done in Charity,* 1 Cor. 16. 14.

6. I N all Religious Duties, Act not the Impostor, for the Hypocrite doth but Personate, Act and Counterfeit the Saint; he seems Good, but is doubly Impious, as the Orator said of the *Servilii*, which were like, but not the same; so resembling, that they were not distinguished abroad amongst Strangers, but were known at Home by their own Acquaintance. But when the Hypocrite hath deceived all the World, he can never defraud his own Conscience. Therefore



fore let this Advice be thy faithful Monitor, to be just and sincere in thy Deportment, before God and Man : Let Christ's Rule be thy constant Pattern, *Whatsoever ye would that Men should do to you, do ye even so to them* : For this is the Law and the Prophets, Matt. 7. 12.

7. TRANSACT nothing which must cost thee a bitter Repentance. When the Philosopher had a great Price set him upon Folly, replied, I will not buy Repentance so dear. Never act any thing against thy Conscience, for fear or favour of Men ; but rather esteem a good Conscience before all Treasure on this side Heaven : In some things we Sin all, *But happy is he that condemneth not himself in that thing which he alloweth*, Rom. 14. 22. Lastly, In all thy Undertakings beseech and humbly implore the Almighty to Direct, Counsel and Bless thee, and according to the Apostle's Direction, *In every thing by Prayer and Supplication, let your Requests be made known unto God*, Phil. 4. 6. For he is unworthy to receive a Blessing, who omits the Duty of Asking.

A Prayer for Directions in all our Actions.

**M**O ST Merciful Father, who hast promised, that if the Wicked turns from his Sins that he hath committed, and doth that which is lawfull and right, he shall live, and his Transgressions shall not be remembered. In humble acknowledgment of our Manifold Sins, the equity of thy Judgments, to give us over to our own unhappy Ways, who have so long refused to be guided by thy Holy Word, and our own helpless

Im-



Impotency, to stay our selves, turn unto thee, or fix our selves in any good way to Serve and Please thee.

2. We humbly beseech thee, O Father, for the sake of thy Dear Son, to Pardon all our Offences, and to vouchsafe to lead us in thy Paths, and the Way thou appointest us to walk in: We have long gone astray like lost Sheep, and thou best knowest, O, our God, how dangerous Satan's Snares are to us; how many the Distractions of a deceitful vain World; how frail and infirm sinful Flesh and Blood; and how many our Errors: But, O Lord, thy Wisdom cannot Err, which is immutable; therefore renouncing our own Conduct, we render our selves into thy Gracious Hands, humbly beseeching thee, who freely givest Wisdom to all that ask, and upbraidest no Man; hold thou up our Goings in thy Paths, that our Footsteps slide not; direct all our Ways, that we neither incline to the right nor to the left Hand to offend thee; but give us the Shield of our Salvation, and let thy Right Hand uphold us.

3. O thou that hearest the Prayers of them that call upon thee, hear us, for our Souls wait on thee; direct and guide us; keep us, and counsel us in all our Actions, that we neither design nor perform any thing but that which is pleasing to thee, and which thou wilt bless unto us; that we may walk unblamely and prudently towards all Men, and in Sanctity before thee: And grant, that in all our Actions we may glorifie thee, and adorn the Gospel of Christ by our Holy Conversations, give good Examples to our Neighbours, and stop the Mouths of all malicious Adversaries;



*so that when these Days of Sin are ended, that we rest from our Labours, we may enter into that promised Rest which remaineth for thy People, where shall be no more Sin, Error, nor Curse. Hear us, O Lord, in these and all other things necessary for our Bodies or Souls, for Jesus Christ his sake. Amen.*

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C H A P. XXV.

*Of a Wounded Spirit, what it is.*

**S**OLOMON tells you, Prov. 18. 14. *The Spirit of a Man will sustain his Infirmities, but a Wounded Spirit who can bear?* The word signifies a *Smitten, Contrite, or Broken Spirit.* It is a kind of Speech borrowed from Corporal Affliction, by Stripes, Contusions, Bruises, or Wounds, wherein by Incision and Lancing the Sinews and Veins, the Body is debilitated and endangered to Death, and Disabled so, that it is void of Supportation; it is liable to Inflammations and Distempers, that every slight touch Prejudices it: It depriveth a Man of Rest, so that he is Impatient of this present Posture, and more Perplexed at a Mutation. To express it further, it is the Intense Sorrow of the Soul, a Weak Confidence, and an Infeebled Life of the Spirit; so that God may well nominate it, *A Wounded Spirit.*

2. **T**HIS Affliction is of that Magnitude, that it exceeds all other Temporal Sorrows: And none can truly give their Verdict of it, but they

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who



who can join and say with *David*, *The Sorrows of Death compasseth me, and the Pains of Hell gat hold upon me*, Psal. 116. 3. Other Sorrows may be Mitigated, by administering to the Afflicted something Equivalent to the Loss sustained; as where one Treasure is lost, another may be found; or by some compensation or repair, may be retaliated; as *Job* had a second Posterity and Encrease of Wealth: And *Elkanah* declared such a Medium of Consolation to Afflicted *Hannah*, when he said to her, *Am I not better to thee than Ten Sons?* 1 Sam. 1. 8.

3. B U T these Comforts are no ways conducive to an afflicted Spirit; for furnish him with Riches, the Company of the dearest Friends, or that which might afford Relief, Refreshment and Delight to others, yet to him it procures no Ease, no more than if you put on a rich Purple Robe upon broken Bones: No, no, the Grief is Internal, and no External Means can Cure it. In other Crosses, time will assuage, by Prudence and Persuasive Arguments, excellent Lenitives of Sorrow: In some Cases to divert, Wine, merry Society, Musick, or the like means, may bear some part, which the Wise Man accords to, *Give strong Drink to him that is ready to Perish, and Wine to those that be of heavy Heart: Let him drink and forget his Poverty, and remember his Misery no more*, Prov. 31. 6, 7.

4. D A V I D's Harp did for the time Refresh *Saul*, and Charm the Evil Spirit: But this Grief admits of no Efficacy in such Comforts. In other Pressures we may receive Ease, or be conducted from the Evil, as *St. Paul* was  
from



from the *Jews* Conspiracy, *Acts* 23 31. and *David* from *Saul*, *1 Sam.* 19 17. but there is no flying from a wounded Spirit : Where-ever we go our Affliction attends us, even our secret Tormentor in our own Bosoms. In short, as it is in one Sense a Separation from God, so no Creature in Heaven or Earth can Cure it : There is no Sanctuary for a troubled Soul, but only *God's favourable Presence* : No other Expedient can be used, till he Return and Comfort it.

5. S O Horrid in the mean time is this Affliction, that the desperate Traytor *Judas* took Death for his Sanctuary, as an Antidote against his guilty Conscience ; but with what ponderosity it sits upon the Hearts of *God's* Servants, may appear by the Complaints of *Job* and others, *Wherefore is Light given to him that is in Misery, and Life unto the bitter in Soul, which long for Death*, but it cometh not, and, dig for it more than for hid Treasures ; which rejoice exceedingly, and are glad when they can find the Grave, *Job* 3. 20, 21, 22. This was *Job's* Complaint : And the Prophet complained of his Birth, *Jer.* 20. 14, 15, 16, 17, 18. And the Prophet *Elijah* being threatned by *Jezebel* at *Beer-sheba*, poured out himself, *It is enough now, O Lord, take away my Life, for I am not better than my Fathers*, *1 Kings* 19. 4. And *Jonah* at the loss of his Gourd, expressed himself, saying, *It is better for me to die than live*, *Jonah* 4. 8.



C H A P. XXVI.

*What the Conscience is, and the Tranquility of it.*

**T**H E Conscience is the Cognition of the Heart, and is a Divine Internal Light, which we cannot Extinguish ; a Supream Court of Judicature within us, and above us ; and a Silent Register of our Thoughts and Words : It is a Thousand Witnesses, as the Apostle says, *Accusing*, or *Excusing*, Rom. 2. 15. Such is the Impartiality of this Judge, that no Bribery can tempt him to Justifie the Wicked, nor Condemn the Just ; but he is the first Revenger of Impiety, and an Excluder of the Guilty from Absolution.

2. I N true Tranquility of Conscience, the Heart is cheerful in every Estate and Condition, *Rom. 5. 1, 3.* and dreadeth no Judge nor Witness : It is a continual Feast ; the Soul's Paradise ; the Mind's fair Heaven ; an unvaluable Possession, which renders every owner Happy : It is an immoveable Comfort, the *first Fruits of Heaven*, and Riches which shall never be taken away. As no Wind can move or shake the Sunbeams, so neither Life nor Death, Prosperity or Adversity, can transfix this. While this is secure, tho' Men receive many sharp Encounters, as the Citizens of *Ai* did, *Josh. 7.* yet are they confident to resist ; they can resolve with that Pattern of Patience, *Job 13. 15. Tho' he Kill me, yet will I trust in him :* But if that fail, and



and the Smoak ascendeth, their Hearts are under a great consternation, *Josh. 8. 20.*

3. THE Almighty Woundeth and Healeth, *Dent. 32. 39. Job 5. 18.* but it is with his Justice and Mercy. The Wise Man says, *Prov. 6. 32, 33.* We wound our selves by Sin, and God healeth us by Afflictions, as *Chirurgeons* do with the *Lancet* and *Cautery*. Sins are the Thieves which rob us, and leave us wounded by the way, till the good *Samaritan* appears with his Wine and Oil, to cleanse, supple and bind up our Wounds: He scourgeth the Conscience with a sense of his Anger, to make us sensible of our Sins, and to bring us to an abhorrence of them. And thus he sometimes Disciplines us with External Afflictions.

4. GOD sometimes wounds the Heart, and terrifies the Conscience, by the Word Preached; and then we are *Pricked at the Heart*, and with *St. Peter's* Auditors cry out, *Men and Brethren, what shall we do?* *Acts 2. 37.* Sometimes he smites the Conscience with an inward sense and apprehension of his fierce Wrath, and severe imminent Judgments; in which, as the *Psalmist* complains of, *Psalms 55. 4, 5.* An *Horrible Fear* overtaketh them (like the Earthquake at *Horeb*, preceeding the *Still Small Voice* of Mercy, *1 Kings 19. 11, 12.*) In sense of a Spiritual Desertion, while he hideth away his Face; Spiritual Wants, or Permission to some grievous Temptation, cold Fits of Despair and Buffettings by the Messengers of *Satan*; in all which, tho' there be Means of Comfort appointed, yet none can prevail, till the Spirit of God the Comforter, Return and Heal.



5. THE same Hand giveth the Wound, and prescribeth the Plaister; as it was said, *Hos. 5. 13. The Assyrians and Jareb could not heal Judah and Ephraim of their Wound; so no Mortal Creature can administer Comfort whereby to heal a Wounded Spirit, till he who correcteth in Measure approaches and bindeth it up, Jer. 30. 11, &c. He, only he, says the Psalmist, Psalm 147. 3. healeth the broken in Heart, and bindeth up their Wounds: Even he who was Wounded for our Sins, and Bruised for our Iniquities, and by whose Stripes we are Healed, Isa. 53. 5.*

## C H A P. XXVII.

*What things Principally Wound the Conscience.*

**T**HERE are some things which Principally afflict and wound the Conscience, and comes up, as the Prophet mentions, *1 Sam. 13. 17.* like those *Philistin* Spoilers, in three Companies, to destroy and drive Men into Despair: And the first Apparition and Assault, is the Apprehension of God's Wrath, for some Heinous Sin committed: An Instance we have in *Cain*, having Murdered his Brother, cried out, My Sin, or Punishment, is greater than I can bear, *Gen. 4. 13.* And *Judas* having Betray'd his Lord and Master, durst not approach to him to beg Mercy, by reason he apprehended an implacable Anger in Christ.



## Ch. XXVII. *What Wounds the Conscience.* 119

2. IT is certain, according to the *Apostle's* Saying, *That the Wrath of God cometh on the Children of Disobedience*, Col. 3. 6. And that *his Wrath is revealed from Heaven against all Ungodliness and Unrighteousness of Men*, Rom. 1. 18. And that *the impenitent by their hardness of Heart, treasure up to themselves Wrath against the Day of Wrath*: That there shall be *Indignation and Wrath* to them that *obey not the Truth*, Rom. 2. 5, 8. But when thou, who art of a wounded Spirit, and broken Heart, hast well considered, perhaps thou wilt find that these things are of no Concernment to thee, but to those who live in Sin.

3. THE second Obstacle in wounding the Conscience, is sense of Spiritual Wants, as Hope, Faith, Assurance of Salvation, the Spirit of Sanctification and Prayer. These being the Graces of the Almighty, and the Presence of his Holy Spirit in the Regenerate, may yet for the time be an Hidden Treasure, an Immortal Seed under the frozen Clods, without any appearance of Life. And the truly Devout may weep and complain, like the Penitent *Magdalen* in the Garden, for the Loss of *Christ*, when at the same season he is discoursing with them, but they are ignorant of his Presence, *John* 20. 14.

4. THE third Obstacle, is fear of some strong Temptations and Trials, at which the afflicted and affrighted Conscience is amazed, as the Disciples were when *Jesus* slept in the Storm, and the Ship was over-mastered with Waves, and ready to travel to the bottom of the Sea,



Sea, upon Death's Errand, *Matt. 8. 24, 25.* Or like *St. Peter* on the Water, when he beheld the rough Billows come Plowing before him, crieth out, *Save Master, we Perish, Matt. 14. 30.* when it evidently appears, they cannot Perish who are with Christ; nor they cannot be Safe who are without him.

## C H A P. XXVIII.

*Divine Considerations of the Afflicted.*

**A**S God is Just, so he is Merciful; he is no enexorable *Radamanth*, but he is easie to be entreated: Concerning whom we have a Word more sure, than any Testimony of Man; for the Almighty, in *Exod. 34. 6.* being his own Herauld, thus proclaims himself, *The Lord Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and Sin.* Now if that which others report of the Kings of Israel, *1 Kings 20. 31.* *That they were merciful Kings,* could perswade them to seek Mercy, and to enjoy their Lives and Liberties; how much more should that, which God, who cannot Lie, hath declared himself, *Tit. 1. 2.* move the afflicted Soul humbly to Petition him for Mercy; who is more ready to grant it, than we are, or can be, to entreat it; for ask it we never could, except his preventing Grace and holy Spirit invisibly moved us.



Ch. XXVIII. *Considerat. of the Afflicted.* 121

2. GOD delights not in the Death of Sinners, but in their Conversion, *Ezek.* 18. And as it is a true Prognostick of a Guest's being welcome by the good Aspects and Deportment of the Family; So it is an evident Signal that a Penitent Sinner is welcome to Heaven, by the Angels loud Exultations. If God in his good Pleasure would have destroyed thee, how often and justly might he have taken thee away in thy Sins? But now that his Eye hath spared thee, his Goodness is to lead thee to Repentance, which never comes too late, if seriously performed. He terrifieth with present Sense of his Anger against Sin, that Men may be excited to Repentance, and by forsaking their Sin, be more assured of the Mercy of God, and their own Salvation. As stormy Winds by shaking the Trees, do fix and root them deeper, and seasonable Weather purifies the Air and Water by their Agitation; so doth the Almighty mundifie the Minds and Hearts of his Servants, by Menaces, Judgments, and Afflictions, *1 Cor.* 7. 11. *Psal.* 119.

3. IT is God's Mercy to afflict thee now, that thou may'st Repent and be Saved. It is the most unhappy Condition of a Sinner, when God concealeth his Anger to the last, and then denounceth the Impenitent as incorrigible, *Isai.* 1.5. So that if no Remorseness of Conscience appears, thy Case is desperate. But this Soul's Conflict, concludes another Coercive Power in thee, resisting Sin, whereby thou may'st be capable of a State of Regeneration; for tho' the

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Spirit of God at the present in its Motions are but weak in thee, yet it is invincible.

4. St. Paul tells you, *Rom. 3. 23, 24. All have sinned, and come short of the Glory of God; being justified freely by his Grace, through the Redemption that is in Jesus Christ.* Which plainly demonstrates, that 'tis not a Man's own Righteousness that can contribute to his Salvation; and David, in *Psal. 32. 1, 2.* says, *Blessed is the Man whose Sins are covered, and to whom the Lord imputeth no Sin.* Not who hath no Sin; for on those Terms none could be Blessed. It is not in the quantity of the Debt, as in *St. Luke 7. 42, 43.* where Fifty and Five Hundred are equally forgiven: And where an Infinite Majesty is offended in the least, never any of God's Servants were Saved, for being less guilty than thou art. Thou fearest God's Wrath, because thy Sins are great, and appear so to thy Conscience. They which are Saints had some, and he that breaketh one Commandment is guilty of the Breach of all, and liable to the Curse of the Law, *James 2. 10, 11.* A diminutive Wound to the Heart will as surely Kill, as the deepest and widest Orifice. A small Shelf of Sands will as surely bulge the Ship, as the greatest Rocks. A little Postern-gate, or Breach in a City Wall unguarded, will let in the Enemy: So the smallest Sins, if not covered by Faith, and cured by Repentance, will destroy the Soul.

5. **W H E N** we consider *Noah's Drunkenness, David's Murder and Adultery, Solomon's Idolatry, Manasse's Murder, Witchcraft, and Idolatry,*



## Ch. XXVIII. Considerat. of the Afflicted. 123

Idolatry, St. Paul's Persecution, and St. Peter's Denial of Christ; it is apparent, that these committed sinful Acts is of a deeper Dye than thou canst charge thy Conscience withal; and that if God's Justice should be executed according to the Rigor of his Law, *No Flesh living could be justified*, Psal. 143. 2. Rom. 3. 20. Therefore is Christ the End of the Law, to every one that believeth, Rom. 10. 4. An Instance of which we have in the Patriarch Abraham, the Prophet David, the Apostles St. Peter and St. Paul, and all those that are Saved; when we rely on him and his Merits, by God's own Covenant of Grace, and the Rigor and Curse of the Law is suspended. God therefore gave us his Son, with this Proviso, That *whosoever believeth in him should not perish, but have Everlasting Life*, John 3. 16. And the Apostle intimates, Rom. 5. 1. *Being justified by Faith, we have Peace with God*. And Rom. 8. 1. *There is no Condemnation to them that are in Christ Jesus*. And if God Justifies, who shall Condemn?

6. NO Sin is of that Extent, or Equivalent to the Mercy of God, and the Merits of Christ. All Actions of the Creature are finite; but the Mercy of the Creator, and the Merits of a Saviour are infinite. A Drop of Water holds some Proportion with the Sea, both being finite; but finites with infinites holds none. Fear not then, nor let Pusillanimity overrule thee, if thou canst Repent and Believe, for there is *Balm in Gilead*; there is a Physician there; therefore let not Despair seize upon thee.



## C H A P. XXIX.

*Considerations of Humility.*

**H**UMILITY is Religion's Basis; and God giveth Grace to the Humble, but resisteth the Proud. When the subtle Tempter cannot prevail in his Perswasions to Evil, he insinuateth himself into the Minds of them who have performed some Pious Acts of Christianity, by his mischievous Suggestions, elevating them to a secret Admiration of the same, whereby they may be deprived of that Grace which enabled them to that Performance. The poor *Publican* in his Humility not daring to lift up an Eye toward that Heavenly Majesty, he had so grievously offended, having nothing to say, but only, *God be merciful to me a Sinner*, went home Justified rather than the Proud *Pharisee*, who boasted of much Sanctity.

2. HUMILITY is the securest Virtue; but Pride, the Worm at the Root of Religion, eateth up the Vitality of it. Now by reason it is difficult for Dust and Ashes to enjoy any extraordinary Temporal Blessings, without being puffed up in Mind, above his Opinion of others in a lower Sphere, God justly permits many of his Servants to depend on their own Strength, (like a tender Nurse, who withdraws her Hand a little from her Charge, to make it sensible of its own Weakness, and to check it from a dangerous Presumption) so that by falling under some great Temptation, they may be



be disciplined in Humility safely to distrust their own Strength, and fix their Dependance on God. For St. Peter was in a better Posture Weeping, than when he presumed to lay down his Life for his Master; then he fell by Abjuring his Lord; but now he rose again by his Bitter, but Sincere Repentance. Now if the serious Considerations of thy Sins do truly humble thee, thou hast acquired a speedy way to thy Repentance.

3. THE Almighty often in his great Council orders the greatest Enormities of some of his People to stand upon Record; that we may draw from thence this Conclusion, That if we can Repent sincerely of Sins, of as deep a Dye as they are, we also shall find Mercy; but by the way, with this deep Consideration, that we never entertain any of them in our Thoughts, to be guilty of Presumption, but as Motives to Repentance, whereby we may lay hold with Faith on him, who freely forgiveth the Penitent, not the Obstinate Presumptuous Sinner; and nothing more offends the Divine Providence than a despairing of his Mercy, (which is a secret questioning the Veracity of his Promises) and Impenitency, which is the undoubted Issue of Incredulity. Indeed there is no greater Injustice to God's Mercy, than by Despair to persevere in Sin, seeing his Truth is engaged for our Pardon, if we Believe and Repent; for he has not declared in vain, *Isai. 1. 18. Though your Sins be as Scarlet, they shall be white as Snow; though they be red like Crimson, they shall be as Wooll.*



## C H A P. XXX.

*Divine Considerations of our Repentance, forgiving Enemies, and the Love of God.*

**C**ONSIDER why Christ came into the World: The beloved Disciple informs you, *John* 3. 16. *Because he so loved it.* God sent him to save Sinners; not only them who had broken some of his Commandments: But as *St. Paul* saith, *He came into the World to save Sinners, of whom I am chief,* *1 Tim.* 1. 15. He came to call, (as himself professeth) *Not the Righteous, but Sinners to Repentance,* *Mat.* 9. 13. *Mark* 2. 17. He called the heavy-laden not fallaciously, but indeed to ease and disburthen them of their Sins, *Mat.* 11. 28. He saved the *Publicans* and notorious Sinners; and to manifest the same in Contempt of Pharisaical Calumnies, conversed with them.

2. **CONSIDER**, that God who commanded us to forgive, not only seventy times, but oftner, would not enjoin us that which himself could not, or would not perform, He is essentially, and so infinitely Gracious, that his Mercy is more than Thousands of Oceans, which can never be exhausted. Man hath but a slender Stock, a finite Mercy at the best, and such as may be diminished and vanquished by Injuries. He that enjoineth Man to forgive without Exception, could not in his Justice command and require Man to forgive more than himself in his abundant Mercy could or was willing to



to assent to. Add to this a Consideration of his tender Love; He hath planted a Paternal Love and Care, not only in Parents for their Children, but (lest we should suppose it rather Habitual than Natural, taught by Precept or Example, rather implanted by the Almighty in their Natures) in the very brute Beasts of the Field, and Birds of the Air, for the Preservation of their Young: All this Love in the Creature is but Momentary, but in God it is Essential, Infinite, and Unchangeable.

3. N O W consider, did God give Man (suppose *David*) so much Love and Mercy, as that upon the Meditation of the *Tekoite*, he could presently be reconciled to a Rebellious *Absalom*; hath he given thee Bowels of Compassion, and an ardent Zeal for thy Children's Good and Safety, to mourn for their Transgressions, and to be ready upon the least Appearance, or Signs of Amendment, to enter into a Reconciliation with them, and canst thou conceive that God will not be much more ready to Pardon thee, if thou canst heartily Repent and Implore Forgiveness, through the Merits of a Crucified J E S U S, the Son of his Love, and in whom he hath proclaimed from Heaven, *He is well pleased*, Mat. 3. 17.

4. T H E Custom among the *Molossians* was, whom *Plutarch* mentions, that the Petitioner should take up the King's Son in his Arms, and so kneeling before the Altar, nothing was denied for the Protection and Safety of the Suppliant. So *Themistocles* found Favour with King *Admetus*. So likewise will our Heavenly King  
give



give Audience to our Petitions, if we present him in the Arms of Faith, his Beloved Son *Christ Jesus*, with the Merits of his Death and Passion. A wounded Spirit, a broken and a contrite Heart, is an acceptable Sacrifice to God, and that which he will not despise, *Psal. 51. 19.* Thou canst not reasonably think thy Case detestable; for that which God approveth and loveth in thee, and hath so mercifully Cherished in those he dearly loved. The Royal Psalmist, the Man after his own Heart, felt this which thou art afraid of, *My Heart* (saith he) *is Wounded within me,* Psalm 109. 22.

5. CONSIDER seriously, that a Calm Conscience is not always the best, nor a Tempestuous the worst: There is a Lethargy and Stupidity of an evil Conscience in a Carnal Security: This Calm is such a Storm, wherein the Soul, (like the Men of *Laiſh*) is quiet and secure, until some Spiritual *Danites* awake it, and the Sinner goeth on like *Agag*, thinking surely that the *Bitterness of Death is past*: As some Heart-sick Patient, in whom Nature's Strength is so far decayed, that he is insensible of the undiscovered Approaches of Death now imminent; even such is the Calm Conscience of a secure Sinner.

6. NOW, if that *Angel Guardian*, the Conscience, which God and Nature has placed within the Breast of a Righteous Person, be sometimes at Variance, and upon the seasonable Point of Admonition for some Sin Unrepented; we may infer it to be like the Ship in which *Jonah* fled, followed with Storms, until he  
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was cast forth, whereby his Happiness might be the greater: But the Danger is desperate with those, when the Mind is Drowfie, and will not be Awakened from its Guilt and Impenitency, but are given up to the Spirit of Slumber; those, I say, if at any time their Conscience within 'em whispers, and severely checks 'em, then they are ready to cry out, as *Ahab* to *Elijah*, *Hast thou found me, O mine Enemy?* If we are not sensible of our Wounds, the Sign is Mortal; therefore let us not our selves remove from that wholesome Discipline, or fly that Chirurgion, whose Lancet threatens none but the Imposthumated Parts; but rather chuse wisely that main Skill of knowing, whether our Consciences thus lull'd up in treacherous Sleep, or disturbed by that Voice within us; which of these two, I say, prognosticates the most Danger.]

## CHAP. XXXI.

*The Examination of the Conscience, concerning our Repentance, &c.*

**T**O this a serious Examination is requisite; wherein I shall lay down these Particulars: First, Some Reasons why we must seriously examine our Consciences. Secondly, The main Lets incident thereto. Thirdly, Certain Rules by which we may thoroughly examine. Fourthly, Interrogatories to be proposed to the afflicted

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Conscience. Fifthly, Some Conclusions necessary to be drawn from the Whole.

2. **FIRST**, We ought to Examine our selves; for certainly God hath not so often Commanded it in vain, *Lam. 3. 40. Psal. 4. 4. 1 Cor. 11. 28. 2 Cor. 13. 5.* Secondly, Without this we cannot know our Sins, and so not Repent, nor have any solid Comfort in Impenitency. We are extream apt to mistake our selves; which if we do, we can have no sound Comfort in the Testimony of a good Conscience, which presupposeth Faith and Illumination. Thirdly, Without this, we cannot possibly know which way we are going, the Broad Way to Destruction, or the Narrow to Salvation, which were very necessary to comfort us, if we go right, or to recall and rectifie us, if wrong. Fourthly, Without this, we can never make a right use of God's Chastisements, nor obtain any comfortable way out of 'em: Neither can we distinguish his Operations of Mercy in us, when he Humbleth us here, that we may be Exalted hereafter.

3. **NOW**, the common Obstructions to this Duty are first an Evil Conscience; which being wounded by a deep Guilt, cannot endure any Searching. Secondly, Native Hypocrisie, misrepresenting us to our selves, by denominating us highly Pious, and looking upon it as an important Injury not to be counted so. Thirdly, Distracting Cares of this Life, and Carnal Security, which say with those *Jews, Hag. 1. 2. The time is not come.* These make Men defer their Repentance to the last Hour, even to the Hazard of their Immortal Souls. 4. **NOW**,



4. NOW, the Rules to be observed, are these: First, Earnestly endeavour to find out and abandon all thy known Sins. Secondly, Rest not in outward Appearances, but entertain the Illumination of God's Word into the secret and dark Recesses of thy Heart: For, the Woman in the Gospel, first lighted, and then swept the Room, *Luke 15. 8.* Thirdly, Judge thy self as impartially as thou wouldst do an Enemy. Skilful Painters place their Work at some distance from 'em, that they may be able to judge and amend their Errors. So must thou fix thy Actions upon some other Person; like *David*, who could not behold his Sin in himself, till *Nathan* shewed it him in another, *2 Sam. 12.* I need not instance in *Judab*, *Gen. 28.* or in *Ahab*, *1 Kings 20. 4.*

5. BEGIN Early, and be constant in this Duty. If thy Thoughts, after some slender Pursuit, return as those Men of *Jericho*, with a *Non est Inventus*, *Josh. 2. 22.* know that thou hast more need of greater Diligence to repeat often thy Examination. Examine thy self by the whole Law of God: And enquire what thou hast done in Opposition to Sin. Few wicked Men, but are content to observe some of God's Laws, if thou wilt grant them *Naaman's* Plea only, *The Lord pardon thy Servant in this thing.* And sometimes *Herod*, *Ahab* and *Pharaoh*, will have certain fits of seeming Devotion and Repentance. The Brazen Serpent will not Sting: And Men's Corruptions are most apparent when Opportunity gives them Birth.



6. N O W, The Interrogatories to be propounded to thy Conscience, are these: First, Doth Sin reign in thee, so that thou yieldest a willing Obedience to it? Or doth it bear sway and tyrannize over thee? For between these there is an Immense Difference. True it is, all Men sin, but Sin reigneth only in the Unregenerate; *Let not Sin reign in your Mortal Body*, Rom. 6. 12. And St. Paul further tells ye, that the Regenerate sin, Rom. 7. 15, 19. *That which I do, I allow not; for what I would, that do I not, but what I hate, that do I: For the Good that I do, I would not: But the Evil which I would not, that I do.* From this Inference, ask thy Conscience whether thou would have committed this Evil which now wounds it? If not, it is no more thou, but Sin that dwelleth in thee.

7. D O S T thou detest all Sin, because it is contrary to God's Holy Will? And rather more for the Love of God, than for Fear of his Judgments? Dost thou not only grieve for every Sin which thou hast committed, but also for the Pravity and Corruption of thy Will, and the Infirmities of Flesh and Blood, disabling thee to the purer Service of God? If thou art in this State, thou art not disesteemed in the Eye of the Almighty: Neither will God ever Condemn thee, for that which he hath given thee a Competency of Grace to abhor and condemn in thy self: *For if we would judge our selves, we should not be judged*, 1 Cor. 11. 31. The Unregenerate Person idolizes Sin, but is afraid of the Punishment; but the Regenerate abhors it; therefore God will not judge him for it, but will



will rather say what he said to the Woman taken in Adultery, *Neither do I Condemn thee, go and Sin no more,* John 8. 11.

8. WOULDST thou embrace Sanctity, and is it thy Heart's Desire to serve God in Sincerity? So that thou canst say with the Church, *Isa. 26. 8. The Desire of our Soul is to thy Name, and to the Remembrance of thee?* If thou dost *hunger and thirst after Righteousness,* be assured thou shalt be *satisfied,* Mat. 5. Dost thou in the inward Man consent to the Law of God? 'Tis infallibly certain, if thou dost pursue after Holiness, without which, none can see God, thou art esteemed of the Almighty. For our best Perfection at present is this, not that we are throughly Pious, but that we chase after it.

9. HAST thou with the Kingly Prophet, *Psalms 119. 6. a Respect to all God's Commandments,* so that thou dost not in thy Heart dispence with any of them, for Pleasures, Profits, or any secular Advantage, but wouldst earnestly enjoy that Priviledge of keeping them all? If so, let not slip the Anchor of thy Hope, but receive Comfort: For however Satan's Delusions may allure thee, and thy own Corruptions may betray thee, yet thy Minor serving of thy Creator, without Exemption or Dispensation to any Sin, concludeth thee in a State of Regeneration, the Denomination following the better Part, as appears in St. Paul's Expression of himself in the same Case, *Rom. 7. 25. With the Mind, I myself serve the Law of God; but with the Flesh, the Law of Sin:* That is, groaning under the Tyranny, but not dispensing with its Reign.

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6. NOW, The Interrogatories to be propounded to thy Conscience, are these: First, Doth Sin reign in thee, so that thou yieldest a willing Obedience to it? Or doth it bear sway and tyrannize over thee? For between these there is an Immense Difference. True it is, all Men sin, but Sin reigneth only in the Unregenerate; *Let not Sin reign in your Mortal Body*, Rom. 6. 12. And St. Paul further tells ye, that the Regenerate sin, Rom. 7. 15, 19. *That which I do, I allow not; for what I would, that do I not, but what I hate, that do I: For the Good that I do, I would not: But the Evil which I would not, that I do.* From this Inference, ask thy Conscience whether thou would have committed this Evil which now wounds it? If not, it is no more thou, but Sin that dwelleth in thee.

7. DOST thou detest all Sin, because it is contrary to God's Holy Will? And rather more for the Love of God, than for Fear of his Judgments? Dost thou not only grieve for every Sin which thou hast committed, but also for the Pravity and Corruption of thy Will, and the Infirmities of Flesh and Blood, disabling thee to the purer Service of God? If thou art in this State, thou art not disesteemed in the Eye of the Almighty: Neither will God ever Condemn thee, for that which he hath given thee a Competency of Grace to abhor and condemn in thy self: *For if we would judge our selves, we should not be judged*, 1 Cor. 11. 31. The Unregenerate Person idolizes Sin, but is afraid of the Punishment; but the Regenerate abhors it; therefore God will not judge him for it, but will



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8. WOULDST thou embrace Sanctity, and is it thy Heart's Desire to serve God in Sincerity? So that thou canst say with the Church, *Isa. 26. 8. The Desire of our Soul is to thy Name, and to the Remembrance of thee?* If thou dost hunger and thirst after Righteousness, be assured thou shalt be satisfied, Mat. 5. Dost thou in the inward Man consent to the Law of God? 'Tis infallibly certain, if thou dost pursue after Holiness, without which, none can see God, thou art esteemed of the Almighty. For our best Perfection at present is this, not that we are thoroughly Pious, but that we chase after it.

9. HAST thou with the Kingly Prophet, *Psalms 119. 6. a Respect to all God's Commandments,* so that thou dost not in thy Heart dispence with any of them, for Pleasures, Profits, or any secular Advantage, but wouldst earnestly enjoy that Priviledge of keeping them all? If so, let not slip the Anchor of thy Hope, but receive Comfort: For however Satan's Delusions may allure thee, and thy own Corruptions may betray thee, yet thy Minor serving of thy Creator, without Exemption or Dispensation to any Sin, concludeth thee in a State of Regeneration, the Denomination following the better Part, as appears in St. Paul's Expression of himself in the same Case, *Rom. 7. 25. With the Mind, I myself serve the Law of God; but with the Flesh, the Law of Sin:* That is, groaning under the Tyranny, but not dispensing with its Reign.

10. DOST



10. **DOST** thou resolve to oblige thy self to avoid Sin? Then God will accept thee, 2 Cor. 8. 12. *David said, I will keep thy Statutes, and I have sworn, and I will perform it, that I will keep thy Righteous Judgments,* Psal. 119. 8. 106. It is evident he made a Breach of his Performance, tho' his Intentions were quite contrary, 2 Sam. 12. 9. Dost thou conscientiously and diligently use the Means to take Cognizance of thy Sins; as by applying the Word of God home to thy Conscience? For by the Law comes the Knowledge of Sin, Rom. 7. 7. Dost thou carefully shun all Occasions and Incentives moving thee, and enticing thee to Sin and Wickedness? It is a Vanity in him to detest Drunkenness, who will not restrain his Boon Companions: It is impossible for him to hate Adultery, who fixeth his Eye upon the Lascivious, and is entangled in the Snare of the Adulterer: Such are apt then to forget what was mentioned in our Saviour's Sermon on the Mount, Mat. 5. 28. *Who-soever looketh on a Woman to Lust after her, hath committed Adultery with her already in his Heart.* And Solomon's Advice is very proper, *Come not near the Door of her House,* Prov. 5. 8. for Opportunity and Occasion is Lust's Pander.

11. **ASK** thy Conscience whether it can presume to sin wittingly and willingly? And whether it can be sedate in any known and unrepented Sin? If it be disturbed, dissipate thy Fear; for this very Disturbance of Conscience, which so much appales thee, is a principal Mark of a good Conscience. It is true, as the Wo-  
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man sang of *Saul* and *David*, 1 Sam. 18. 7. *Saul bath slain his Thousands, and David his Ten Thousands*: So, Despair hath cast away Some, but Presumption Multitudes. Hath not thy Conscience at some time, in a particular Measure, been refreshed by a Divine Assurance of thy Interest in a Saviour, a Resolution to forsake all thy Sins, Peace with God, and Salvation by the Merits of Christ? We commit a gross Mistake, if we always judge of our State by present Sense: For there are certain Hours of Tentation, wherein the Light of Grace is obscurely Eclipsed to our Sense, and the Stupid or Afflicted Conscience feeleth no present Illumination of God's Spirit, which yet in due time shall return, and compensate our Tryals, with greater Advantage of Assurance.

12. NOW the Conclusions necessary to be considered, are these: First, The Almighty's Judgments are ever just, yea, when Flesh and Blood says with *Nicodemus*, *How can these things be?* John 3. 9. When the too curious Inquests after them are to be stayed with a, *Nay but, O Man, who art thou that Repliest against God?* Rom. 9. 20. And so also his Mercies are as the unfounded Deeps, beyond all Apprehension of Carnal Reason; often Medicable by Wounding and Afflicting the Guilty Conscience; Comforting by terrifying, introducing to Glory and Immortality through Corruption; killing Sin in the Flesh by Death, the Fruit of Sin, and guiding to Heaven, (as I may say) by the Gates of Hell, and Fear of Damnation.



13. THE most Notorious Sins committed in Ignorance and Incredulity, after Repentance, are no Arguments to Despair: For the Apostle tells you, *1 Cor. 6. 9, 10, 11. Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Man-kind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall Inherit the Kingdom of God; and such were some of you: But ye are Washed, but ye are Sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God. And the same Apostle, was a Blasphemer, and a Persecuter, and Injurious; but obtained Mercy, forasmuch as he did it Ignorantly, and in Unbelief, 1 Tim. 1. 13. In his Conversion these Sins fell off, as the Viper of Melita from his Hand, without any Danger to his Life, Acts 28. 5. So God pronounceth of the Convert by the Mouth of his Prophet, Ezek. 18. 22. All his Transgressions that he hath committed, they shall not be mentioned unto him.*

14. SINS of the Regenerate, thro' violent Perturbations of Mind, or Tentations ensnaring them, are not to be reckoned among Symptoms of Reprobation, or Apostacy: Such was Peter's Denial, and David's Adultery and Murder: Therefore the Apostle's Counsel is very charitable, *Gal 6. 1. If any Man be overtaken in any Fault, ye that are Spiritual restore such a one with the Spirit of Meekness, considering thy self, lest thou also be tempted. And Christ hath taught us, without Distinction of great and little Sins, to say daily, Forgive us our Trespases:*

This



This Life is a Spiritual Combat, a Truceless War against the Powers of Darkness, wherein the Strongest may be, and often are carried away Captive, and yet be healed and recovered, *Eph. 6. 12.* Their Captivity concludeth not their not being true *Israelites*, who would fain return.

15. EVERY Sin against Knowledge doth not presently infer a Reprobate Mind: The most Exquisite and Dexterous are sometimes taken in Satan's Snares; *St. Peter*, tho' forewarned, denied Christ thro' sudden Apprehension of Fear: Not out of Malice, but Infirmary: We, nay, the best of Men, are but partly Flesh, and partly Spirit, so that we can neither perform the Good we are inclin'd to, nor avoid the Evil which we behold and detest. *St. Paul*, and all that are Regenerate, doth allow the Law of God, yet sometimes feel another Lawless Law, carrying them away Captive to Sin, *Rom. 7. 23.*

16. THOUGH every Sin against Conscience is very dangerous, and every Perseverance therein, the very *Suburbs of Hell*; yet every such Enormity excludeth not Repentance and Remission: Because Sin not only allureth, but sometimes exerciseth the Rage of a Tyrant, and Captivates us against our Wills. There may also be a *Lethargy* or *Epilepsie* of the Soul: There is such mischievous Subtilty in *Satan*, that his Snares, tho' visible, are not always avoided; whose Messengers, tho' felt with Grief of Soul, are not always overcome; yet he that gave Waters to the *Horeb Rock*, *Exod. 17. 6, 7.* can smite our harder Hearts, and make the Waters of Life flow Plentifully, to Repentance, never to be repented of.



17. THOUGH every Relapse into Sin is very dangerous, yet if a Man be not entangled and vanquish'd, those Breaches may be repaired by Repentance, 2 Pet. 2. 10. And Solomon tells you, *The just Man falleth seven times a Day*, Prov. 24. 16. Satan doth not always present New Scenes, but sometimes dresses up his Old Artifices, therewith to beguile: Though our Infirmities are numerous, God's Power is made manifest, by sustaining us, that though we fall, we shall not fall away. Though Satan's Power, Subtilty, and Restless Malice, are very Potent, yet he and his Messengers are limited by their Chain, and can receive no Commission, if it be but to enter into a *Herd of Swine*, but from the Almighty, Mat. 8. 31. And the Apostle tells us, 1 Cor. 10. 13. That *God will not suffer us to be tempted, above what we are able*: So that we may resolve, that neither Life, nor Death, nor any Creature, shall be able to separate us from the Love of God in Christ Jesus, Rom. 8. 39.

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## C H A P. XXXII.

### *Rules of Practice.*

FIRST, Use thy utmost Endeavour to possess the Testimony of a good Conscience, which thou canst by no Means attain, but by being vigilant over thy Soul, and with a fixed Constancy resisting Temptations. Every Sin, yea, even the least, woundeth the Soul afresh:

Be



Be not secure of minor Sins, but let a good Conscience be most precious unto thee; part not from it for any Pleasures, Honours, or Riches of this World; but rather part from Life it self. Enjoy a tender Conscience: A seared one, like *Callous* Flesh, is sensible of that which toucheth it; to this, Custom creates a Proneness to Sin, and takes away the Sense of it, *1 Tim. 4. 3. Tit. 15.*

2. APPROVE thy self in every Action to God, fixing thy self ever in his Presence, who beholdeth afar off all thou thinkest or actest, *1 Pet. 3. 12.* And value not whoever is disgusted, if God approveth thee: Walk not according to the Wisdom of the Flesh, but by the Rule of God's Grace, which shall at last be thy rejoicing, *2 Cor. 1. 12.* Resign not thy self to Sin's Dominion; which is impossible, except thou wholly deliver'st up thy self, by consenting to thine own Captivity; as the Ear-bored Servants, who professed Love to their Masters; and so would not be manumitted and freed from them, *Exod. 21. 5, 6.* Detest Sin, and it shall not prejudice thee: No Sin is so Pernicious as that which is most Facetious; but especially beware of Presumptuous Sins, lest they get the Dominion over thee, *Psal. 19. 13. Numb. 15. 30, 31. Deut. 17. 12.*

3. CONTEMPLATE on God's Justice and Mercy together; let them be inseparable in thy Thoughts. For if thou inspectest into his Justice only, thou art liable to Despair upon the Sight of thy Sins: And if thou viewest his Mercy only, thou wilt with Facility presume, when



thou beholdest that Transcendent Immenfity, which is ever ready upon unfeigned Repentance to pardon Sinners: The Sailors of Old, upon the Yards of their Ships, conjectured the *Ignis lambens* for a good or a bad Fatality; if they behold but one Flame, they denominated it an unlucky *Helena*; but if two, they accepted it for *Castor* and *Pollux*, Good Prognosticks of fair and prosperous Weather: Even so it is in Mercy and Justice, the Consideration of them singly, may prove Pernicious, but both linked together, may compleat thy Happiness.

4. LABOUR for true Faith in *Christ*, who is the Propitiation for our Sins, 1 John 2.2. Whose Blood cleanseth us from all Sin, 1 John 1.7. And holding Faith and a good Conscience, That we may avoid being Shipwrack'd, 1 Tim. 1.19. 1 Tim. 3.9. There was no Cure for a wounded *Israelite* against the Venome of Fiery Serpents, but to look up to the Brazen Serpent, which Prefigured *Christ* apprehensible by Faith; the only Medicament for Sin-wounded-Consciences: Permit but this very Sense and Apprehension of God's Wrath, which now appaleth thee, to induce thee the more arduously to detest all Sin; and thou shalt thereby be ascertain'd, that God hath wounded thee, only to heal thee.

5. REMEMBER that what the Law avers, it declares only to them who are under the Law, not under Grace, Rom. 3.19. They are under the Law who plead Not guilty, and insist upon their Justification by Works of the Law: We are under Grace, who perceiving our Sin and Misery by the Law, fly wholly to him



him for Mercy, who freely justifieth the Sinner, *Rom. 3. 24.* The Imprecations and Menaces of the Law are not to break the bruised Reed, nor quench the smoking Flax, but to depress the Heart that is elevated with an Opinion of Self-merit, who safely go on to undo themselves after a Presumptuous Manner.

6. L E T thy Repentance be speedy, that Sin take no Root in thy Heart. Neither let thy Wound putrifie before thou apply the Remedy: But ascend with all Diligence to the Throne of Grace to implore Mercy, before Wrath is gone out against thee: Rely on this Second Table, Repentance, who hast lost the first, of Innocency: Condemn thy self, and *Christ* will Justifie thee: He only expects thy Voice, to give thee Audience: When thou comest with thy Accusation, and confessest thou hast sinned, then *Christ* he readily receiveth the Humble Penitent, and proclaims thy Sins are forgiven thee. Observe how quickly the Pardon followed *David's* Confession; no sooner had he acknowledged, *I have sinned against the Lord*, but Omnipotency declares by the Prophet, *The Lord also hath put away thy Sin*, 2 Sam. 12. 13. *St. Peter* quickly Repented, and as quickly found Mercy: *Esau* stayed too long, and so found no Place for Repentance, though *He sought it carefully with Tears*: Heb. 12. 17. If the Granado fired, be suddenly retorted, it proves Prejudicial to the Assailant: Such are the Product of *Satan's* Fire-works, if thou cast out his Temptations, and heartily repent thee, where any of his Darts pierce thee.

7. GIVE



7. GIVE not thy self up to Penfive Dedolency, Mundane Sorrow, and Fruitless Solitarness; that will but animate the Bitterness of Spirit: Think not too much of thy Afflictions, but dulcifie them with Remembrance of God's Mercy towards thee: Assume not to thy self a Worldly Sorrow, that is unto Death, 1 Cor. 7. 10. But comfort up thy self in God, as David did, Psal. 43. 5. *Why art thou so sad, O my Soul, and why art thou so disquieted within me? Trust in God, for I shall yet praise him.* And Solomon tells ye, *A merry Heart doth Good, like a Medicine, but a broken Spirit drieth the Bones,* Prov. 17. 22. And again, *A merry Heart maketh a cheerful Countenance, but by the Sorrow of the Heart the Spirit is broken,* Prov. 15. 13.

8. BE very attentive to God's Word: For he is the God of all Consolation, and the Word is his Mind and Revealed Will for the Benefit of our Salvation: It is a full Magazine, and there is no Affliction incident to frail Mortality, but may there meet with a proper Antidote: There thou shalt find Rules to guide thee, and preserve thee from Sin: There thou shalt have a Prospect of the Divine Mercy of God in *Christ Jesus* to wash away the Guilt of all thy Transgressions: But then appear not only to be a Hearer, but a Doer of the Word, and Treasure up those Gracious Promises in thy Heart; so shalt thou in due Season feel the Operation of the Holy Spirit distilling the former and the latter Rain upon the Seed, whereby it may take Root and be Fruitful.

9. LASTLY,



9. LASTLY, Add Zealous and Frequent Prayer, as God's Servants have practised in all their Distresses, *Psal. 6. 9.* And be ascertain'd that he will not leave thee Comfortless, but will at length appear with great Assurance of thy Salvation, and will infinitely recompence thy Patience in Suffering, and Perseverance in Invoking for Pardon. *Satan* is never more baffled and infatuated in his own Stratagems, than when he gains a License to wound the Hearts of those who are Precious in the Sight of the Almighty: For, as *Romanus* the Martyr told the Tormentor, *Look how many Wounds thou givest, so many Mouths thou settest open, to cry to God for Help;* and indeed these Jewels cannot arrive to their Glorious Lustre, without being Ground hard by Affliction.

### The Prayer.

**O** MOST Gracious and Merciful Lord God, rebuke me not in thine Anger, neither chasten me in thy hot Displeasure: My Soul is sore vexed, but, Lord, how long wilt thou punish me? Have Mercy upon me, for I am weak: Lord heal my Soul, and deliver it, for I have sinned against thee; O save me for thy never-failing Mercies sake: I am weary of my continual Groaning, mine Eyes are consumed with my Grief of Tears: But, Lord, hear thou my Supplication, and receive my Prayer.

2. O Lord, I am sorely afflicted, but quicken me in thy Righteousness according to thy Word: In thy Loving-kindness, and Multitude of thy  
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*Tender Mercies, blot out my Transgressions; wash, O wash me, and purge me thoroughly from my Sins, and cleanse me from all my Iniquities, the Magnitude and Number being of that Extent, that my Guilt flyeth in my Face, and I am afraid of thy Blessed Presence. I acknowledge my self unworthy to look up to Heaven, to appear before thee with a Petition of Mercy, who have so incessantly provoked thy Justice: The filthy Leprosie of my Sins, stink, and are corrupt, that they stop my own Mouth; but my Heart readily answereth, that I am of all Men, most unworthy of this thy Condescension, in inclining thy Gracious Ear unto so wretched a Creature as I am.*

3. *THESE Terrors of Conscience wherewith thou hast now afflicted my Soul, are thy just Judgments: The Fears of Hell, and Eternal Condemnation, wherewith thou hast wounded me, are incomparably less than my Sins have deserved: But, Lord, remember them not, who canst not forget the Sufferings of thy Blessed Son Jesus for them all. Lord, I am not able to answer thee one Word of a Thousand, nor can thy Justice require that of me, for which my Saviour and Redeemer hath satisfied: Therefore I renounce my self, that I may be found in a bleeding Jesus, not having on my own Righteousness, according to the Condemning Letter of the Law, but that I may be Cloathed in his Righteousness, who hath long since Cancelled the Hand-writing of Ordinances that were against, and hath Payed the Debt for me.*

4. *O Lord, for His sake I humbly implore thee, to convert this Judgment I now labour under,*



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*der into Mercy: Let it operate in my Soul a true Detestation of all Sin; a stedfast Purpose to forsake all my evil Ways, a comfortable Experience of thy Mercy, pronouncing Pardon to my afflicted Conscience, by the infallible Evidence of thy Holy Spirit, and Assurance of Peace with thee: O make me to hear of Joy and Gladness, that the Bones which thou hast broken may rejoyce. Cast me not away from thy Presence, neither take thy Holy Spirit, the Comforter, from me; but restore me to the Joy of thy Salvation, and uphold and establish me with thy free Spirit.*

5. *O thou who despisest not a Broken and Contrite Heart, pour the Oyl of thy Mercy, and heal my wounded Spirit: Then will I teach Transgressors thy Way, that they may fear thee, and melt at the Sight of thy Judgments; then shall Sinners be Converted unto thee, who art the Fountain of all Mercy and Consolation: Lord hear me, and incline thine Ear, in this Day of my Calamity. Lord consider, and perform thine own Promise made through thy beloved Son Jesus Christ the Righteous, to whom with thee, O Heavenly Father; and the Holy Spirit, be all Honour and Glory, in Heaven and Earth, from this time forth, and for evermore, Amen.*

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C H A P. XXXIII.

*The Sense of Spiritual Wants.*

**T**HE next thing which wounds and afflicts the Conscience, is Sense of Defects, and  
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Spiritual Wants: As want of Faith, Hope, and Assurance of Salvation; want of Sanctification, Purity of Heart, the Spirit of Prayer, and Hearing, and want of Ability to perform other Holy Duties. In these the Spirit is stupified, and overcast, even in the best of Christians for a time: The Religious Person sometimes is sensible of a Dulness, and want of Fervency in Prayer, and of a comfortable Assurance, that God heareth or regardeth it, because he doth not presently answer, or not grant our Petitions. Sometimes they feel a Deviation of the Mind, and Discomposure of Thoughts, in Attention, and Unbelief in Hearing and Reading the Word: Sometimes want of Patience, want of Love to God, and Charity to Men: In short, such a general Debility, or Distemper of the Internal Man, that he readily concludes with *St. Paul, That in his Flesh dwelleth no good thing*, Rom. 7. 18. These are great Maladies of the Soul, and Wounds of the Spirit; but it inferreth a good Prognostick of a bad Cause: Where these are, and the Sinner is insensible, they are desperate Symptoms.

2. IN this Case let us consider, that the very same measure of Grace, which to the present Sense of a Regenerate Man, seemeth incompetent, may yet be a sufficient Measure to save him: And when he invokes the Divine Assistance, he is most Strong, though in his own Sense he is Weak and Deficient: For in *St. Paul's* Distress the Lord thus answered his Petition, *My Grace is sufficient for thee*, 2 Cor. 12. 8. It saith not it shall be, but it is sufficient, meaning



meaning the present Measure of Grace he had in his Possession, when he looked upon himself as a weak Vessel.

3. THE most Pious, their Measure of Assurance is such, as they are not only enjoined to give Diligence to make their Calling and Election sure, that so an Entrance may be administered to them abundantly into the Everlasting Kingdom, but they are in Duty bound also to *Work out their own Salvation with fear and trembling*, Phil. 2. 12. All Incredulity inferreth not a Reprobate Sense: There is Incredulity in the very Elect before, and a perplexing Remnant after their Calling; yea, even in their best Estate here; else why did the Holy Apostles pray, *Lord increase our Faith?* Luke 17. 5. And why did our Saviour *upbraid them with Unbelief?* Mark 16. 14.

4. AND Saving Faith differeth in degrees: So that there is a stronger and a weaker Faith, yet both true and justifying: So do all other Graces, one hath a greater and more excellent Measure of the Spirit of Prayer than another: One hath a more discerning and attentive Spirit of Hearing than another, and yet in either Instance, the Minor may be true and sufficient: *For to every Man is given according to the measure of Christ*, Ephes. 4. 7. One hath Ten Talents, and another but Two: Nay, even in one and the same Person's Faith, there is sometimes a grander, and sometimes a diminutive Measure of Confidence and Assurance: And so we must judge of other Gifts; sometimes there is more Fervency in Prayer, and other times less. The Sun doth not display his Radiant Beams on us al-



ways alike, neither doth the Light of God's Grace illuminate us after one manner.

5. A true saving Faith may be very impotent, and the Believer may be insensible for some space, but yet the Gates of Hell shall never prevail against it, as may appear in *St. Peter's Example*. There are Doubtings and Failings in the best on Earth, by Reason we are but here partly Spiritual: We are not yet arrived to Perfection: Faith here must receive continual Encreases, and be subject to Tryals: And the like does ensue to all other Vertues and Graces: That true Faith never shall finally fall away, or utterly fail, though it be subject to Intension and Remission; because *Christ* interceded for us, as he said to *St. Peter*, *Behold, Satan hath desired that he may sift you as Wheat, but I have prayed for thee, that thy Faith fail not*, Luke 22. 31, 32. Because his Grace, by which we are called and stand, is immutable in the Counsel and Decree of Heaven, and are Sealed up by the Holy Spirit of Promise, 2 *Cor.* 1. 22. And the like we are to judge of of all the Fruits of Sanctification; which being the Donations and Graces of God, are such as he repenteth not of, neither finally withdraweth, *Rom.* 11. 29.

6. THOU hast indeed a true Sense of thy Spiritual Wants, and mournest at thy Corruptions of Heart, which on every Occasion produce sinful Acts against thy Maker; if this be a heavy Burden unto thee, receive this Comfort, that thy Sin is excluded its proper place, and become a Stranger unto thee: For nothing in its own proper Station is so ponderous. The Danger  
is



is want of Sense, and taking Pleasure in Unrighteousness: If a wounded Person is sensible, he is either dead, or in some dangerous Extacy: No part hath Sense but the Living; though it were for the present more comfortable to be whole, yet sense of Smart in thy Wounds inferreth Life, and indeed in God's Medicaments, who makes all things operate for the best to them that love him, 'tis a better State, (in respect of the quiet Fruits of Righteousness, accruing to them that are thereby Exercised, and the Ulcerous Corruptions of our Souls, often necessitating our wounding, that we may be healed) than the secure Prosperity of Sinners; for it is good and beneficial at the last for the Just, that they have been afflicted, *Psal.* 119. 67.

7. W H E N thou hearest, or readeſt the Scriptures, art thou sensible of the want of Faith, Assurance, Sanctification, and the Spirit and Fervency of Prayer? If so, be comforted: For as the Solar Eclipse, and Descension of Light towards us, can be discerned by no Lustre, but its own; so neither can the want of Grace be possibly discerned by any thing but Grace. Hast thou a hearty Desire to have these Wants of Grace supplied? Then that very Holy Ambition is Grace it self; without which thou couldst not desire it: Our blessed Lord in his Sermon on the Mount, *Mat.* 5. 6. pronounces, *Blessed are they who do hunger and thirst after Righteousness; for they shall be filled:* God will never desert that Soul which desireth Him, and his Saving Health: None can hunger but the Living, and none hungers for Grace, but he that subsisteth



eth by it: But then thy Desire of that Seed must be Ardent, not Languid, such as cannot rest unsatisfied with any thing else in the World.

8. THERE may be an Enervate, and Oblique Appetite of Salvation in *Balaam*, for fear of Damnation; but he more loved the Wages of Unrighteousness: The happiest thirsts for the Waters of Life, and afflicteth the Soul till it be obtained; and enjoys no Rest, or Peace without it: So that indeed this very State which so much afflicteth thee is the most secure and happy; and thou shalt once know, that which one said in the happy Event of his unhappy Shipwrack, *We had perished, if we had not thus perished.* And when thou hast received the Spirit of God in such a measure, as thereby to discern the Things that are freely given thee of God, then thou shalt find, *That Blessed is the Man whom the Lord chasteneth and teacheth in his Law, that he may give him Rest from his Days of Adversity,* Psal. 94. 12, 13.

9. MAKE that Inquest with thy Soul, whether ever thou wert possessor of that, which thou art now sensible thou wantest? If so, be assured it shall revive again, and finally overcome; *For whatsoever is born of God, overcometh the World; and this is the Victory that overcometh the World, even our Faith,* 1 John 5. 4. And this Sense and Sorrow is a Signal of the Recovery of the Health of thy most precious Part, thy Soul; as the seven times Neezing of the *Shunamite's* Child presaged his reviving, 2 Kings 4. 35. If thou never yet enjoyedst the Grace which thou now beginnest to be sensible



ble of, it now evidently is apparent thou shalt acquire it; for this Internal Perplexity, is but as the Motion of the Waters of *Bethesda*, a certain Prognostick of a healing Power descending on thee.

10. N E X T ask thy self, according to that Saying of the Prophet, *Jer. 2. 17. Hast thou not procured this unto thy self?* Even this which thou now complaineest of? Hast thou not neglected the appointed Means? If want of Faith perplex thee, hast thou not negligently heard the Gospel? Hast thou laid it up in a Solicitous Heart? Hast thou valued it, and begged it fervently and frequently of God, above all things in the World? Thou art querulous for want of the Spirit of Prayer; Hast thou not neglected this Duty formerly? And dost thou now duly prepare thy self for that Holy Office? Dost thou use that Vigilancy which *Christ* enjoyn'd, of *Watch and Pray*; by recalling thy profane and wandering Thoughts from their Extravagancies, and all Attention of Spirit, fixing them on the Holy *Jesus*? Thou art sensible thy Heart, Tongue, nor Actions, are not Sanctimonious: Appeal to thy own Conscience, and then tell me, if thou hast not heretofore us'd all Arts, and solicited all things, to appear in the throng, to drown the loud Checks of that Voice within thee, and hast looked upon it as thy utter Enemy? Now if thou wouldst cease the Effect, remove the Occasion; duly observe God's Holy Ordinances, and he will infallibly perform his Promises.

11. E N Q U I R E whether thou dost not persevere in some Habitual Sin? It is a great Folly



Folly to cry out of the Heat, and still cast Oil on the Fire: If it be an *Achan's* Wedge hidden, search for the cursed Thing, *Josh.* 7. 25, 26. and the Plague in thine own Heart, *1 Kings* 8. 38. And by removing the Impediment and Obstruction, thou shalt be Comforted: If it be a sleeping *Jonah*, cast him over-board: And as *Eliphaz* said to *Job*, *If thou return to the Almighty, thou shalt be built up, thou shalt put Iniquity far from thy Tabernacles: The Almighty shall be thy Defence; then shalt thou have Delight in the Almighty, and shalt lift up thy Face unto God: Thou shalt make thy Prayer unto him, and he shall hear thee,* *Job* 22. 23, &c.

12. TO reduce what has been said into Practice, follow these Rules; Give an Audit to God's Word preparedly; that is, Renew thy Repentance, and Invoke the Father of Lights to Illuminate thee, that thou may'st be a Reverend and an Attentive Auditor: Faith comes by Hearing; so doth Sanctification, God's Spirit operating upon his own Ordinance to make it Active: The Occasion why so many hear so often, and so few so seldom practise and receive true Comfort by it, is for want of a due Preparation; resembling them that sow among Thorns: Let Faith and all Christian Graces be valuable to thee for his sake, who is the Author of all our Happiness. How few set a right Estimate on Heavenly Things till it be too late? Mundane Vanities are rated high, and often purchased at a dear Rate; but where are those that rise Early, rest Late, eat the Bread of Carefulness, venture Sea and Land to obtain the Holy City,



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City, even the *New Jerusalem*? Be eager in the Pursuit of these things thou standst in need of, and the Almighty will not withhold them from thee.

13. O U R Saviour affirms to us, *John* 7. 38, 39. *He that believeth in me, out of his Belly shall flow Rivers of Living Waters:* That is, Fluency of Graces proceeding from the Holy Ghost. If thou wilt labour, and endeavour to attain unto this Faith, chace away all Obstructions that do oppose thee: For a Resolution to persevere in any known Sin, and true Faith, are inconsistent. An obdurate Heart is like the great Stone on the Mouth of the Well at *Padan-Aram*, which kept Men back from the Waters of Refreshment: These Impediments, I say, must first be removed; for Sin in the Affections is like a venomous Toad in the Mouth of the Fountain, obstructing the Waters of Life.

14. CONSIDER the Operation of the Almighty in thee, and compare thy Misfortunes with others: If thou art not heard by the Great Being, perhaps thy Supplication is not consonant to his Will: For his Design is to save thee, and infallibly to bless thee; and if he performs that by a Means suitable to Omnipotency, wilt thou be impatient, with *Naaman*, if thou art not healed according to thy way which thou proposest? Is not it enough that he will effect that which is properest and best for thee, and canst thou pretend to outvie his Wisdom? Perhaps he thinks it requisite to try thy Perseverance and Patience, whereof I confess I know no severer Object, than an Opinion of his not  
X hearing



hearing our Prayers. It was no small Trial, when David cried out, *My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the Words of my Roaring?* Psal. 22. 1. But the Acclamation on the Cross, carried a louder Sound, *Mat. 27. 46.* Moses was denied Entrance into Canaan, but was received into Heaven: The Cup did not pass away from Christ, but God's Will was perform'd in the Operation of Man's Redemption; and so, *he was heard*, Heb. 5. 7.

15. DOTH thy Faith endure many sharp Encounters of the Tempter? Then observe the Almighty by this Means doth more confirm it. Is not every Temptation as the shaking of Trees, which loosening the Ground, Engrafts them the deeper? Thou art sensible of thy great Defects in Sanctity, and of many dubious Conflicts between the Flesh and the Spirit, provoking thy Soul to cry with *Rebecca*, when perplexed with her wrestling Twins, *Why am I thus?* Gen. 25. 22. Despond not, but consider the Work of him, with whom we have to do: Thus he chafeth thee often to fly to him, and to Consult his Oracles: Thus he exerciseth thee to Humility, without which the most Excellent Graces could not save thee. He that prayed for *St. Peter's* falling, could have prevented him from falling into that Sin: But in so doing, he kept him from Presumption, and fitted him to confirm his Brethren.

16. IN all Humility beg Holiness of God, who hath expressly said, *Ask, and ye shall have:* And to consider that God is perfect Holiness, is



a vehement Motive conducing to it; and certainly he cannot chuse but love his own Image in us, and freely give us that which he loveth: It pleased the Author of our Being, that *Solomon*, before Riches, Revenge, and Life it self, should Petition him for Wisdom; upon which, he did not only grant his Request, but additionally gave him Riches and Honour: And undoubtedly it doth so much please God, that any of his Servants doth in the Sense of their Wants, before all things, give Grace the Preference; and they that in the Sincerity of their Heart Petition to him for Sanctity of Life, he will not deny them, but will insert to their Grant more than we are able to ask or think of.

### The Prayer.

**O** Almighty God, Infinite in Mercy, and perfect Verity, who delightest not in the Destruction of Wretched Creatures, nor despisest the Groans of a Troubled Spirit; Lord, I am Poor and Afflicted, and do in Bitterness of Soul acknowledge my Vileness and Vacancy of Grace, the Corruption of my sinful Nature, the Misery which I have procured my self by my wilful Disobedience to thy Holy Laws, and my Impotency to any thing that is good: Lord, I am as that wretched Traveller, wounded and cast down; only sensible of my Wounds, but utterly unable to move, or help my self: The Priest and Levite pass by, and afford me no Relief; neither is it in the Power of the Creature to assist me: Nay, even thy Just and Holy Law, which wholesomely



*instructs, Do this and live, is so far from aiding me, or administering Comfort, that my Sins make it appear to me a killing Letter; or at best resembling the Prophet's Staff, sent before by the Ministry of thy Servant, not able to give Life, but a Prospect of my Sins, and rendring me Guilty, before thy Dreadful Tribunal, and at the Bar of my Terrified Conscience.*

2. *BUT, O Lord, let the good Samaritan, the Prophet himself, Christ Jesus, thy Dear Son, and my Alone Saviour, inspire me with his Holy Spirit; for he only can bind up my wounded Soul, and heal it: Thou hast wounded me by an heavy Apprehension of thy Justice; O now heal me by the Assurance of thy Mercy: Strengthen my Faith in Christ, who freely justifieth Sinners: And as thou hast in thine Eternal Love, given him to Death for my Redemption, so give me an Infallible Assurance that he is my Saviour and Deliverer: That according to thine own Gracious Promise in him, I may live with thee.*

3. *AND O thou, who art the Saviour of all the World, who sentest the Holy Ghost the Comforter of all thy Servants, to thy Afflicted Disciples to strengthen them, send him to my Enervated and Wretched Soul: It is neither of him that Willeth, nor of him that Runneth, but of thine own Infinite Goodness, shewing Mercy: Thy Omnipotence is effectual in the Operation of thy good Will and Pleasure. O, be Graciously pleased to Sanctifie my Corrupted Will and Affections: And as thou hast freely given me a Will and a Heart's Desire to serve and please thee, that I might be saved; so perfect thine own Work*  
in



*in me, and establish what thou hast begun: Give me, O Lord, true Holiness, and repair thine own Image in me, that thou mayst own me for thine; and then manifest thine own Work in me, and unto me.*

4. *LET not the good Spirit which has Possession of me, remain any longer in Obscurity; but, Blessed Lord, manifest thy Self unto my Soul: And let the Illumination of thy Spirit break out in full Assurance of Faith, that I may no more doubt of thy Mercies: Grant me an entire Victory over Sin and Despair, by the apparent Presence of the Comforter: My afflicted Soul, O Lord, knoweth no Sanctuary to fly unto, but thy Infinite Mercy: Unto thee alone it gaspeth as a thirsty Land; O shower down such a plentiful Dew of thy Grace, which may refresh my wearied Spirit, and fill me with the Fruits of Righteousness, which may evidently appear in my Life and Conversation, to thy Glory, and the Assurance of my Election, Vocation, Sanctification, Perseverance and Salvation in thy Beloved Son, and my Alone Saviour, to whom with thee and the Holy Spirit, Three Persons, One Immortal, Incomprehensible, Omnipotent, only Wise God, be rendred all Honour and Glory, in Heaven and Earth, now, and to all Eternity. Amen.*

CHAP.



## C H A P. XXXIV.

*Fear of Temptations.*

**N**EXT, We are to consider the Conscience afflicted with Fear of Temptations, and a Defection through them, enclining it to a Despair of Grace sufficient to resist them; by this Means the Soul is immerst with *Heaviness, through manifold Temptations*, 1 Pet. 1. 6. In which Case it is necessary to consider, That first, A Temptation is a Tryal, or taking an Experiment of something or other: The Devil, who cannot compel, trieth Men whether he can allure them to Sin; and this is apprehensively Temptation.

2. **T**HERE is a Temptation of Tryal, which you see, *Acts* 20. 19. *1 Cor.* 10. 13. *Rev.* 3. 20. and *St. James* saith, *My Brethren, count it all Joy when ye fall into divers Temptations: And Blessed is the Man that endureth Temptation.* For when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that Love him. *St. James* 1. 2, 12. God is said to tempt no Man, (that is, to Evil: Evidently implying, as there is no Sin in him, so neither is there any occasioned by him) yet tried *Abraham* (to manifest him openly to others and himself: For no Man knoweth himself which is untried) which denominates tempting, or proving; as you will find in *Exod.* 15. 25. and *Ch.* 16. 4. *Deut.* 8. 16. and *Ch.* 13. 3. *Psal.* 26. 2. *1 Pet.* 1. 7. And there is a Temptation of



of Seducement, which is a Solicitation to Defection and Falling from God, by Sinning, and committing Evil, 1 *Tim.* 6. 9. 1 *Theff.* 3. 5. So that God tempteth, that he may Discipline us, but the Devil, that he may Destroy us.

3. SOME Temptations spring from the Corruption and Sin Inherent in the Flesh, St. *James* 1. 14. *Every Man is tempted when he is drawn away of his own Lusts*; such as are mentioned, *Gal.* 5. 19, 20. Some are suggested by the Tempter, who being a Spirit, hath Power to insinuate and convey his impious Notions into our Minds: Suggestion between Spirits are as Contiguity, and Touching of Bodies; for whereas he cannot discover the unuttered Secrets of the Heart, (it being the Almighty's peculiar Prerogative) but he observes Men's Natural Inclinations and Habits, by their Words and Actions, and so prepares Baits accordingly; thus he fishes in these Depths, till he perceives his Suggestions are swallowed, and the Sinner taken: And by this Means he presenteth such Thoughts, as he conjectureth will take, by that which is obvious to the Senses of Men: As he fitted an Opportunity of Treason to Impious *Judas*, by the Malice of the High Priests: Of Lust to *Amnon*; of venturing on the Cursed Thing to *Achan*; of the Revenge to *Cain*; of Idolatry to *Ahaz*; by the Altar of *Damascus*, 2 *Kin.* 16. 10, &c.

4. OF Temptations, there are four degrees, by which it ariseth to full Maturity: First, Suggestion. Secondly, Delight therein. Thirdly, Consenting. Fourthly, Acting the same. As St. *James* tells ye, *Chap.* 1. 14, 15. *Man is tempted*



tempted when is drawn away of his own Lusts, and enticed; then when Lust hath conceived, it bringeth forth Sin, and Sin when it is finished, bringeth forth Death. The first of these (a bare Suggestion) is not our Sin, if there be no Delight, or consenting to it: For Christ was tempted, *Mat. 4. 1. Luke 4. 2. In all Points as we are, yet without Sin, Heb. 4. 15.* The Sin is Satan's, whenever he Suggesteth Evil: The Second (as the Third and Fourth) is Sin in its Degree; for every Delight in Evil, declares a Man's Inclination to be such: A declining from Good, and a Proneness to consent and act Evil.

5. A Tryal of Temptation to the Just, is but as Fire to Gold; it purifieth, and createth a Valuation in God's Esteem; as the Psalmist tells ye, *Psal. 116. 15. Precious in the Sight of the Lord is the Death of his Saints;* and the Apostle informs ye, *1 Pet. 1. 7. That the Trial of your Faith being much more precious than of Gold which perisheth, though it be tried with Fire, might be found unto Praise, &c.* And that Mirror of Patience is comforted, *Job 23. 10. When he hath tryed me I shall come forth as Gold.* Temptation therefore burneth out the Dross, and is as a Winnowing Wind; for Satan by a Temptation winnowed St. Peter: Now consider with thy self, can the Refiner of Gold take that Care, that he will not lose it in the Furnace? Can the Husbandman so opportune the Wind, that he will not lose the Corn, but cleanse it from the Chaff? And canst thou think that the Almighty will suffer thee to be lost, by permitting thee to Temptations? No, assure thy



thy self he cannot err: He measureth all, *Is Faithful, and will not suffer thee to be tempted above what thou art able, 1 Cor. 10. 13.* He knoweth how to deliver his out of Temptations, *2 Pet. 2. 9.* Therefore God commands us *not to fear any of these things, which they should suffer, whom Satan should cast into Prison, Rev. 2. 10.*

6. THERE can be no Conquest gained without an Enemy, nor no Crown without a Conflict: No Faith without Troubles, nor no Combate without some Adversary: When the Almighty puts thee to Trials, he stedfastly beholds how thou entertainest the Enemy; and as thou standest the Shock, he supplieth thee with fresh Aids, as Necessity requireth, and in the mean time prepareth the Crown: Many by a long and secure Peace grow Impotent; and for want of Experience, unable to resist an Enemy when he invadeth, perhaps their own Pride (born out of Self-Ignorance) overcometh them; or Fulness may debauch them, whereas Exercise makes them Vigorous, and Temptations humble: *Lest I should be Exalted above measure, saith Saint Paul, There was given to me a Thorn in the Flesh, the Messengers of Satan to buffet me, 2 Cor. 12. 7.* And indeed Conscience of a Sin, and Fear of Punishment, makes the Regenerate more Religious, and is much the firmer Faith, which Repentance storeth up, *That ye sorrowed after a Godly sort, what Carefulness it wrought in you! 2 Cor. 7. 11.*

7. THE Spiritual Pharoah most eagerly pursueth those who are departing out of his Kingdom: He passeth by his own, as Captives,  
Y and



and chafeth those in whom he perceiveth *Christ* liveth: When he must be cast out, then he teareth most furiously, *Luke* 9. 42. So that his Rage against thee is no Argument of Despair, but rather of great Affiance, that Satan himself finds thou art none of his Disciple; were he secure of thee, he would let thee go unmolested to Destruction, and never disquiet thee, lest any Agitation should bring thee to Repentance, and him to loss: This Lesson our Saviour taught, *When a strong Man armed keepeth his Pallace, his Goods are in Peace,* *Luke* 11. 21.

8. CONSIDER well that the best have been, and the best that live are tempted: The *Jebusites* were left in *Jerusalem*, for an Exercise of Vertue, *2 Sam.* 5. 6. The Apostle wrapt up into the third Heaven, was buffeted by Satan's Messengers, *2 Cor.* 12. 2, 7. Once for all, *Christ*, in whom was no Sin, was tempted, *Heb.* 4. 15. That thou art tempted, is no Inference of Despair: It seems a Paradox, how Heaven and Earth are here so annexed; we being partly Spirit, and partly Flesh; that we cannot appear as we would, *Gal.* 5. 17. We find an irksome Law in our selves, opposing us: Our Reparation is something, and Supernatural, but so short of that which shall be, that our selves (like the *Israelites* in *Ezra's* time) found a discordious Concord of Sharps and Flats, Joy and Sorrow, *Ezra* 3. 13. We must expect Perfection in Heaven, for our present Freedom from Sin, is rather a Desire to be free, than our being so.

9. NEXT



9. N E X T let us consider that God's Grace (who at his Pleasure chaineth up the Tempter) is sufficient for thee, *Rev.* 20. 1. 2 *Cor.* 12. 9. He restraineth him so much, that he cannot be a lying Spirit in the Mouths of *Ahab's* Prophets, until he have leave (to tempt him out to his Destruction) from him who justly permitteth to strong Delusions, that they should perish in believing Lies, who receive not the Love of the Truth, that they might be saved: Omnipotence knows best how far he will suffer thee to be tempted, and accordingly measureth out a Sufficiency of Grace to all the Regenerate: Why he suffered *David* so dangerously to fall, or *St. Peter*, and *St. Paul*, is dubious, except to humble them, and leave us Motives to Repentance; and as for his Judgments, be assured they are ever Just.

10. W H E N thou art under any Temptation, examine thy self whether thou delightest in it? If thou takest no Pleasure in it, nor consentest to it, but rather startlest at it, as a thing which thy Soul detests, and abhors, it shall not prejudice thee: Now consider whether the Temptation which commonly assaulteth thee, is such as probably ariseth from the Corruption of thine own Heart, which is usually inferred by the Thoughts Parley from one thing to another, by direct or natural *Mediums*: But if it be a Temptation of *Satan's* cast into thy Soul, it is vulgarly Abrupt, and such as thou didst not think of, Incongruous, Sudden. Unnatural, and such as thou tremblest at, as Blasphemous, Sanguine, or Desperate: Tho' in some Tempta-



tions he takes the Opportunity of deluding our Sight and Hearing, joyning himself with our natural Inclination to Sin: And these are his Messengers the Apostle mentions, *1 Cor. 12. 21, 22. Gal. 5. 20.* who are like Traytors, Corrupted by some Foreign State, against their Native Country. Now if a Temptation arise of Corrupted Nature, the Remedy must be the Depression of Carnal Reason and Affections: For if it be *Satan's* Instigations, the very Discovery will infer a Detestation, whereby thou mayest gain the Conquest; for if we yield not to his Allurements, he is utterly vanquished.

11. WHEN any Motion excites thee, either Internally, by Suggestion, or Externally, by Perswasions of Men, observe the Apostle's Rule, *1 John 4. 1. Believe not every Spirit, but try the Spirits, whether they are of God: because many false Prophets are gone out into the World;* and by this thou art proved, whether thou lovest the Lord thy God with all thy Heart: And *St. Paul* tells ye, *there must be also Heresies among you, 1 Cor. 11. 19.* Therefore examine whether they bring any Propositions against Faith, the Substance of the Gospel, Sanctimony commanded in God's Law, Peace, Order, Charity, and Unity: To this end, that if we discern any thing in Men's Perswasions, or any Internal Suggestions, contrary to our great Law-Giver, we may conclude them Carnal, Earthly, Sensual and Devilish, and so use our utmost Endeavour to resist them, which may be perform'd by the Practice of these Rules following.



12. EVERY Day dedicate thy first and last Thoughts to the Almighty in Sincere and Fervent Prayer, to preserve thee from Temptations, and to guide all thy Thoughts, Words and Actions, so that waking thou may'st walk Sincerely in his Presence, and sleeping rest Assuredly in his Protection: Prepare and fortifie thy self against these Encounters of Temptations with *the whole Armour of God*, Eph. 6. 12. Thou must expect Tryals, for thy Adversaries are Formidable, such as Flesh and Blood, Principalities, and Spiritual Wickednesses: It is a Conflict the more terrible, by being Abstruse, and with an invisible, puissant, indefatigable, and restless Antagonist, with whom thou canst not Truce safely: Therefore contrive beforehand, like the wise Master-BUILDER, to fix the Basis upon a Rock, against which no Winds, Storms, or Floods, can prevail, *Mat. 7. 24, 25.*

13. THE Mariner doth not design his Ship only for a Calm, but also against furious Storms, and rough Seas: Prepare thy self with *the Anchor of the Soul*, Heb. 6. 19. Hope to lay hold on *Christ*, who therefore suffered, and was tempted, that he might deliver thee from, and in Temptations: Next, Fraught thy self with Patience, and all things necessary for Tryals, which thou must in Reason expect, before thou canst arrive at thy desired Haven: It were great Incogitancy to think that *Satan*, who could not abstain from tempting the Lord *Jesus*, in whom was found no Sin, will ever give thee a Cessation from Temptations, in whom he conceives some Hopes of prevailing; for he will endeavour



vour to perplex thee, tho' he cannot attain to vanquish thee.

14. BE vigilant, lest ye enter into Temptation: *Because your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour*, 1 Pet. 5. 8. And be not less vigilant for your own Salvation. Some have not observed whether a mischievous Temptation hath hurried them, but hath been surprized and led into some desperate Sins, which upon true Opticks have abhorred and trembled at: Thou must expect many Assaults, for *Satan* leaves them sometimes, to return with seven worse Spirits, *Luke* 11. 26. That Security may destroy thee, when no other Means are prevalent. Be not Precipitated into any sudden Undertaking, but consult first the Oracles of God, and there receive Direction: Let them be as the Cloudy Pillar to *Israel*, and where that directeth, steer thy Course accordingly.

15. FOLLOW the Apostle's Advice, *St. James* 4. 7. *Resist the Devil, and he will fly from you*: If thou surrendrest, or givest him the least Advantage, he is Tyrannical: Next observe *St. Paul's* Exhortation to his Son *Timothy*, to *fly Youthful Lusts*, 2 *Tim.* 2. 22. For they are like Serpents, and there's no safe Debate with them, except by Fasting and Prayer: Therefore the exquisitest Way is Flight; stop thy Ears to the Enchanting Syrens; and with the Patientest of Men, *make a Covenant with thine Eyes*, not to behold that which shall prejudice thee, *Job* 31. 1. Take heed of all Incentives, and Inauspicious Motives; beware of  
Tamar's



*Tamar's Ways*, and *Dalilah's Embraces*, *Solomon's Curtifans Invitations*, and presented Opportunities, Suspected Company, Lascivious Entertainments, Betraying Gifts, and whatsoever may lead thee to the Paths of Death.

16. AS the subtle Enemy fixes his Gins, according as he finds the assaulted Inclinable to be ensnared; so be thou careful most to fortifie thy self where thou findest him placing his main Batteries: And most carefully watch over thy self where he most frequently assaileth thee: In this use Perseverance, which will prove an Antidote against that Malice which else would destroy thee. To reckon up all the Artifices of this Tempter would be Voluminous; I shall only instance some few: And First, He represents himself in the Shape of a Serpent, with his destructive Commentaries on the Forbidden Fruit. Secondly, He appears like a Holy Prophet, with lying Visions, to Bewitch the Foolish and Impotent: Next, He comes like a Court-like Sophister, with ample Promises of Wealth, Honour and Pleasure; another time he acts the Pander, and produces a *Bathsheba*, bathing her self: And lastly, He hellishly studies the secret Conspirator, and assists *Judas* in the betraying of his Lord and Master; and for Revenge of so horrid a Fact, makes him become his own Executioner; therefore search into his Gifts, and whatever they are, fear the Enemy: As *Saul* said of *David*, 1 Sam. 23. 22. See his Place where his Haunt is, for he dealeth very subtilty: He never pretends the least Shadow of Goodness, but there's some Mischiefe in the end



end of it, he is studious of Men, and where a gentle Disposition is evident, he tempts to Luxury; an Ambitious, to some Lofly and Impious Designs; and the Angry, to Revenge: In this so Important Affair, thou canst not be too Politick; therefore where thou art most weak, let thy Fortifications and Guards be strongest.

17. FLY Idleness, that lazy Matron of all Evil, and Basis of Mischief. Ever employ thy self about Acts of Vertue, and then there will be no Space or Room for the Tempter. What Advantage did he reap upon the Royal Prophet, by staining so Glorious a Life, which was produc'd by his few Hours Vacancy? Dally not with Temptations; for happy shall he be who parleys not with them, but is Careful and Vigilant, and is ready to say as *Elisba* said of *Je-horam's* Messenger, *2 Kings* 6. 32. *When he cometh, shut the Door, and hold him fast there: Is not the sound of his Master's Feet behind him?* The same Remedy we must use to Satan's Messengers, who are sent to Destroy us: We must crush the Cocatrice Eggs, lest breaking out into a fiery Serpent, we cannot Conquer it, but say too late, as the *Turk* mention'd of *Scanderberg*; *This Enemy should have been subdued in his Minority; for an Attemptation is Nourished that Hour it is not Mastered.*

18. INVOKE the Almighty constantly and fervently; use his own Words, *Lead us not into Temptation.* In many Instances, these are a Divine Revenge on some precedent unrepented Sin; against which the Sanctimonious frequently make their Supplications: And if, as often



as Satan assaileth, we could address our selves to earnest and zealous Prayers, we should worst him at his own Weapon, and receive frequent Allarms to awaken us to a stronger Guard; even the Shadow of the Almighty. The first Enemy that assailed *Israel* in his Way to *Canaan*, was vanquish'd by Prayer. When *Moses* held up his Hands, *Israel* prevailed, *Exod.* 17. The same Repulse we must use to our grandest Enemy.

### The Prayer.

**O** LORD God Almighty, the Examiner of all Hearts and the Tryer of the Reins, who knowest before we ask, what our Necessities are, and by thy Holy Spirit helpest our Infirmities; Lord, I acknowledge my Ignorance in not Praying unto thee as I ought; but thou alone canst make Request for me, according to thy Blessed Will, with unutterable Groans, which thou only understandest: Help, I beseech thee, my Infirmities, regulate my Devotion, and restrain the busie Malice of the Tempter: Direct and accept my Prayers as Incense in thy Sight, and let them enter thy Presence, through Jesus Christ, my only Redeemer and Advocate.

2. **THOU**, who art Truth it self, hast promised, that all things shall work together for Good, to them that love thee, and keep thy Commandments: Lord, I put all my Trust and Confidence in thee, and do stedfastly believe that it is good for me that I have been afflicted; for I am assured, that after the Tryal of my Faith,

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and



and Exercise of my Patience, I shall receive of thee, (the only Giver of all good things) the quiet Fruits of Righteousness: But, O Lord, how shall frail Dust and Ashes appear before thee, which is full of Infirmities, Fears, Doubtings and Failings; for mine Iniquities have taken such hold upon me, that I am not able to look up: Nay, they are more in Number than the Hairs on my Head, and my Heart hath failed me: Neither have I to deal, O Lord, with Flesh and Blood only, but with Invisible Powers of Darknes, which with Restless Encounters assault my Soul to destroy it.

3. BUT, O Lord God, of my Salvation, be not thou far from me: Shew thy Power, and deliver me from the Messengers of Satan, which are too mighty for me: O rescue me, and bridle their Insolent Malice; bind the strong Man, and deliver thy Vessel from his Usurping Tyranny, that I may, in every Faculty of my Soul, serve and please thee. Pardon all my Sins for thy blessed Son's sake, who died for me: Heal my wounded Soul, which hath, to the Anguish of my Heart, so often sinned against thee: Hide not thy Face from me in time of my Trouble, forget not my bitter Affliction, which makes me go mourning all the Day long, while the Insulting Enemy heavily oppresseth me: Thou art my King, O God, and canst Command Deliverances: Lord, I am poor, needy and destitute of Help and Strength, to resist the Fiery Darts of Satan.

4. PUT thy whole Armour upon me, I beseech thee, that I may be able to stand. Arise for my Aid, O thou Preserver of all Men; Redeem



*deem me from the devouring Lions Mouth, and for thy Infinite Mercies sake think upon me, and make no long tarrying, O my God: O suffer me not for any Tryals to fall from thee: Lay no more upon me, than thou wilt be pleased to give me Strength, Patience and Perseverance to bear Cheerfully: Confirm me unto the end, that I may be blameless in the Day of the Lord Jesus: Give me a Blessed Effect and Issue out of every Tryal; that the more thou permittest me to suffer, the more Experience I may acquire of thy Mercy, and the greater Assurance that thou wilt never fail me, nor forsake me: That I may thro' him, who hath by suffering vanquished Death, Hell, and him who hath the Power of Death, overcome all these Spiritual Wickednesses, which war against my Soul.*

5. LORD, I have trusted only in thy Mercy; thou hast ordained Strength in the Mouths of Babes and Infants: O strengthen me unto the end, that my Heart may rejoice in thy Salvation: Lord, spare me, that I may recover my Strength: Put thou a new Song into my Mouth, that I may praise thee for my Deliverance, and declare unto afflicted Sinners, what thou hast done for my Soul: Lord hear me, and have Mercy upon me. Thou who art ever readier to give, than poor Mortals are to ask, deny not the Humble and Earnest Requests of me the vilest and worst of Sinners: This I beg, O Lord, through the Merits and Mediation of Jesus Christ my only Saviour and Redeemer, Amen.



## *The Close.*

**H**AVING run through the several Parts I intended, I shall now Calculate the whole, and give a Specimen of Reducing it into Practice. Be very careful to stifle every Sin in its Primitive Motion, and give no Place to the Wiles of *Satan*, but crush betimes the Cockatrice Egg, lest it break out into a Serpent: Permit not vain Imaginations to possess thy Mind, which are impossible for thee to attain, or unprofitable if they are attained; but rather condemn, and behold them as empty Shadows, and lighter than Vanity.

2. **B**UT labour daily more and more to inspect into thy self, that thou may'st attain to that Cognizance. If thou shouldst upon the Enquiry be asked what is the vilest Creature in the whole Earth's Circumference, thy nearest and most intimate Friend, thy Conscience may report, thy own self, by reason of thy Sins: And if on the contrary thou wert ask'd the Question, What is the truest Catholicon for it? Thy Heart may readily reply, The Blood of *Christ*, which speaks better things than the Blood of *Abel*. Affect not vain Glory, nor Popularity, lest it prove more Pernicious than Contempt, and avoid entertaining a Malé-contented Mind, for that may produce thee more Misery than thou art sensible of, but think it the greatest Mercy of the Almighty, that in the Multitudes of those Blessings thou  
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enjoyest, thou hast some Crosses. God showers upon thee many Blessings, lest through Want thou shouldst despond; and he mixes with them some Crosses, lest by too much Prosperity thou shouldst forget thy Maker.

3. WHEN the Subtile Tempter, by his Instigations offers any Motion of Discontent, referring to thy present Station; remember St. Paul's saying, which must be allowed a Maxim, 1 Tim. 6. 7, 8, 9. *We brought nothing into this World, and it is certain we can carry nothing out; and having Food and Rayment, let us be therewith content; but they that will be Rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition.* Invoke the Almighty, and with wise Agur let this be thy Petition; *O Lord, Give me neither Poverty, nor Riches; feed me with Food convenient for me, lest I be full, and deny thee, and say who is the Lord; or lest I be poor, and Steal, and take the Name of my God in vain,* Prov. 30. 8, 9.

4. BE not opinionated that any Sin is diminutive, for Heaven's Vengeance is due to the least, and without God's Infinite Goodness and Mercy, is enough to cast thee into unquenchable Fire, from whence there is no Redemption: Remember that *Christ* died for thee, and when thou hast committed any Sin, mourn for it, and earnestly deprecate the Almighty for Pardon and Forgiveness: Often Contemplate on the Frailties of thy Transitory Life, and of Death's Infallibility: Wish rather a good, than a long Life, and let thy Verdict agree with the Royal Pro-



Prophet's; That one Day in God's House is better than a Thousand elsewhere; so that one Week Religiously employed is more estimable, than a Life annually consumed in Debauchery.

5. CALCULATE once a Day thy Thoughts, and for what good ones thou hast entertained, return thy Lauds to him from whom cometh every good and perfect Gift: And for what vain and idle ones has possessed thy Memory, humbly implore his Remission, to whom alone belong Mercies and Forgiveness: St. *Matthew* as a good Monitor, gives thee this Memento, that *for every idle Word that Men shall speak, they shall give an Account thereof at the Day of Judgment*, Matth. 12. 36. Therefore shun all Frivolous and Prolix Discourse, which will but infest thy Ears, and prove Insignificant, and Petulant Answers, which many times prove very Pernicious: The Words were thine, when lockt up in Silence, but once uttered, they are out of thy Possession; and what Folly and Madness is it, when that sharp Weapon, thy Tongue, shall attest against thee?

6. AVOID Hypocrisie, and let thy Heart and Tongue agree in a direct Harmony; for where Truth and Justice is the Basis, no evil Politicks can undermine the Foundation: Abhor all Falsity and Diffimulation in another, and Contemn it in thy self, else the Almighty will detest thee, and for ever banish thee his Presence; of which the Prophet *David* gives us that Assurance, *He that telleth Lies shall not tarry in his Sight*, Psal: 101. 7. Set a Guard upon the Door of thy Lips, that no Obscene

Words



Words proceed from thence, as thou wouldst preserve thy Food from being Poyson'd ; but let thy Discourse favour of Vertue and Piety, that the Hearers may be Improved, and well Instructed : And when Religion is the Theme, use that Reverence which so Important a Subject requires.

7. STUDY to be a good Proficient in Three Things, which are very necessary : First, to understand with Discretion, to speak with Prudence, and to perform with Alacrity ; be not too Credulous to all Informations, neither report totally what you have lent an Ear to : For if thou dost, those which were thy Friends will become thy Enemies, and thou wilt expose thy self to perpetual Vexation : This is well observed by the Son of Sirach, *Ecclus. 19. 8, 9. Whether it be to Friend or Foe, talk not of other Men's Lives, and if thou canst without Offence reveal them not, for he heard and observed thee, and when time cometh he will hate thee.*

8. LET not Malice provoke thee to divulge that which the Bonds of Friendship obliges thee to Conceal ; but to prevent so great an Eruption, make choice of such a Familiar Friend, who is inspired with Evangelical Graces, from whom thou canst never receive any Prejudice ; for tho' there may arise some particular Dissension, yet the Operation of those Graces will infallibly conduce to a Reconciliation. Next, act nothing which may be offensive to Sobriety, or uneasie to thy self, neither be guilty of any thing which may induce thy Friend to become thine Enemy ; but when thou hast, thro' Su-  
pineness



pineness or Ignorance, committed even the least Sin, with all the Speed thou canst hasten to the Throne of Grace; and there thou wilt, upon thy true Repentance, find Mercy in the time of Need.

9. BE not too liberal in declaring all thou knowest, but rather dissuade thy self, than thy Friend to keep thy own Counsel: Scoff not at other's Infirmities; but consider and pity thy own, by endeavouring to Rectify and Reform that in thy self, which afterwards thou mayest be capable of performing to others: Prefer not the little Ebullitions of Frothy Obscene Wit before Solid Reason and Judgment: But if thou art disposed to use that Freedom in Mirth, confine it within the Bounds of Legality, and level it at nothing that is Sacred or Religious; lest we provoke God to Anger, and pull down a Judgment for our Prophaneness.

10. BE no Contriver of Evil, though it lies in thy Power to Act it, for the Almighty will not permit the least Sin, without bitter Repentance, to escape unpunished: Omit not any good Duty, neither enter upon any, before thou hast humbly besought God for a Blessing upon thy Endeavours in the Performance; and whatever thy Task and Undertaking is, let the Operation be effected, with all Diligence and Alacrity; committing the Event unto him; whose Omnipotence doth Benedict with his Grace, whatsoever Action is intended for his Glory: Be not puffed up by any good Performance, for the Judgment of God is far differing from the Judgments of Men: Avoid that in thy self, which doth



doth most displease thee in others; and remember, that as thou inspects into others, so art thou inspected by Omniscieny, Angels, and by Men.

11. EXERCISE thy self as often as thou canst in Religious Duties; and abridge thy self of Worldly Pleasures, by entertaining them seldom; That if Death should suddenly Summon thee, thou mayst not be Surprized, but stand ready Prepared: Render to every Man the Honour due unto his Function; but Esteem and Venerate him more for his Goodness, than Greatness: And from whom thou hast received a Gratuity, according to thy Ability express thy Thankfulness. Be apprehensive of the dreadful Events of Notorious Evil Men, and detest their Wicked Actions: But observe the Life of the Sanctimonious, that thou mayst effectually imitate their Blessed Example, to thy Joy and Comfort: Obey thy Superiors, attend the Prudent, accompany the Just; and love the Religious.

12. IT is evident that Corrupted Nature is prone to Hypocrisie, therefore it behoves us to take heed that we exercise our Religion not meerly as Customary, but to those higher Ends for which it was designed, as the Glory of God, and the Salvation of our Immortal Souls: Be not Rash in thy Proceedings, nor Confident and Pertinacious in thy own Opinion; but seek Advice of him that is Prudent, and receive Instruction of him whose Judgment exceeds thy own. Petition not for a long Life, but a happy one; for length of Days oft times prolongs the Evil,



and augments the Guilt: Therefore it would deserve Applause, if that little time we had allotted us, were employed to the best Advantage.

13. LASTLY, In thy Supplications wait with Patience, and be not dissatisfied if thy Requests are not speedily granted; but search the Scriptures, and there thou wilt find holy *Job* and others, that far outstripped thee in Sanctity of Life; they did not murmur or repine, and charge God foolishly, but on the contrary did resign themselves up to his good Will and Pleasure: An Instance we have in that Pattern of Patience, *Job 14. 14. All the Days of my appointed time will I wait, till my Change comes.* He that fixes his Trust in the most High, shall not miscarry; he is neither puffed up in Prosperity, nor cast down in Adversity, but continually fears him, who is his Salvation, and his Refuge.

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